THE TRIUMPHS OF ROME OVER DESPISED Protestancy.

Satis est prostrasse.

Vincere præclarum est, supra modum vincere invidiosum.

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TO THE
VICTORIOUS
Roman Catholique
KNIGHT,
That foild the *VICAR*, and
wonne the *LADY*.

Unknown Sir,

YOU cannot marvail if the fame of your late exploit have drawn a ſtranger to celebrate your Victory with theſe Triumphs, which he hopes may receive the favour of an acceptation from you, as preſuming that the proſperous ſucceſs of your Noble atchievment hath not ſo over-elevated

A 3 you,

881651

you, as to ſcorn ſo mean a Preſent from an obſcure hand; which can no otherwiſe commend it ſelf to you, than by the good intendment of the Author, the variety of the Subject, and the unuſual manner of Tractation; ſomewhat inclining to unſeriouſneſs, as aiming no leſs at your delight than ſatisfaction. If therefore you have not over-laught your ſelf at the ſilly impertinencies of the Vicars wife, be pleaſed to beſtow ſome gentle ſmiles upon this welmerited gratulation, the faſhion whereof cannot chooſe but like you, ſince it is but an imitation of your own pattern; although indeed, I could, in your ſilence, have learn'd it of better Maſters, from the rule of *Solomon*, *Prov.* 20 5. and from the example of *Elijah*, in the entertainment of his

his *Baalites*, 1 Kings 18. 27. *Ridiculum acri fortius.* Farewel, great Sir, and enjoy your happy winnings, without the envie of

Your truly Catholique

well-willer

Faithful

Will-bee

Vicar of *Non-such.*

The Introduction.

COme Brethren, come; for shame let us at last return into that bosome which we have unkindly forsaken. Is it not our mother that recalls us? Our Mother sure enough, both as Catholick and as Roman; If any of you have so little grace as to doubt it, tell me I pray you, was it not her *Eleutherius* b that kept our King *Lucius* and his *Britains* to their Christendom? Was it not her *Gregory* that sent the holy Monk *Austin*, with his forty associates, to convert our *Saxons*? What though this c Island had the Gospel planted in her as soon or sooner than *Rome* it self (within five or six years, after our Saviours pas-

b *Venerunt* Eleutherio *mittente prædicatores duo in* Britaniam *viri sanctiss-* Puaganus *ac* Deruvianus Malm[illegible] *vid.* H[illegible] *tempore* Tiberii Cæsaris. Gildas *sup. ib. scil. anno 5 vel 6 post Christi resurrectionem.*

sion)

sion) as *Gildas* and *d Nicephorus*? What if immediately upon *Stephens* death, and the forced dispersion of the *Jews*, *Joseph* of *f Arimathea*, with his twelve holy complices, landing here out of *France*, here Preached and here Died, as *g Barronius* himself, out of an old Record in the *Vatican* Library, tells us? What if the first fabrick of a Christian Church, that was in all the World, was erected in our *Glastenbury* thirty one years after our Saviours death; yea, what if *St. Paul* himself Preacht the Gospel here e're he could Preach it at *b Rome*, as *Theodoret* and *Sophronius*? yet we must still believe she is our Mother. What if upon the cruel persecution of *Diocletian* and *Maximinus*, this Nation yielded many noble Christian *k* Martyrs, *Albanus*, *Julius*, *Aaron*, with others; the first whereof was attended by a thousand *l* partakers through the dryed channel of the Thames, as *m Beda* out of *Gildas*, tells us? What

d Niceph. l. 2. c. 40. *eandem doctrinam etiam ad occidentalem oceanum, & Insulas* Britannicas *perfert* Simon Zelotes,

f Gildas Albanicus *hist.* Aurelii Ambrosii è Gallia *in* Britan. *missum a* Philippo. *Apost.* Joseph. *& cit. a* Foxio *&* Spel.

g Baron 1. tom. an. 35.

b Homil. 4. de cur. græc. affect. l. 9. ser. 9. *vid.* Spelm. *ibid.*

k Clarissimus Lampades *sanctorum martyrum mihi accendit*, Gild. Alb. f. 8. *l.* Bed. 1. c. 7. cit. H. Spelm *cum mille viris ficco ingrediens pede.* *m* Albanum *egregium fœcunda* Britannia *profert. ex* Fortunato *Presbyter* Beda *ibid.*

if

if this *n* Island had three Archbishops and twenty eight Bishops governing this Church in a Christian manner; and one and twenty hundred religious persons devoutly serving God, and maintaining themselves with the labour of their hands, living together in a blessed society at *Bangor*, under the presidency of the famous and learned *Dinothus*, before ever the Monk *Augustine* set foot upon the *Kentish* shore, yet we must still believe she is our Mother. What if those honest and pious *British* Bishops in several Synods stood out and protested against the *Roman* Authority, pressed by those new Emissaries, and stifly maintained their due subjection to their own Archbishop, then of St. *Davids*, with defence of any other, refusing to yield so much as to those three tolerable Propositions made to them by the new pretended (but usurping) Archbishop *Austin*, *viz.* fi[illegible]ep *Easter* on the same day with t[illegible]*an* Church: Secondly, to receive their ceremonies in Baptism: Thirdly, to joyn with them in Preaching to the *Anglo-Saxons*? What if these *British* Christians all this while, both before

n Illico Siccato *aliceo*, ibid.

In quo tantus fertur fuisse numerus monachorum ut cum in septem portiones esset divisum, nulla horum portio minus quam 300 homines haberet, qui omnes de labore manuum suarum vivere soleant, Bede.

before and after *Austin*'s time, keep themselves close to the fashions of the *Greek* Church, with a peremptory rejection of the *Roman*? yet we must still believe she is our Mother.

But was it not a Brotherly kindness in those our *Roman* Godfathers, out of a cruel revenge of the peevish frowardness (as was conceived) of the un-yielding *Britains*, to stir up (as the suspicion runs strong) King *Edilbert* to a bloody *q* warr, and therein to the slaughter of twelve hundred of those religious Christians, who only fought on their knees with the weapons of their prayers.

q Extinctos in ea pugna ferunt de his qui ad orandum venerunt vires circiter mille ducentos, ibid.

Tanta stragis erat Romanum temnere morem.

But why should we be guilty of so much wrong as not to give the Devil his due, much more a Saint? why should we be so ungrateful as to smother courtesies? Pope *Gregory* (whom the world is wont to style the last of the good Bishops, and first of the bad) was our friend and worthy benefactor, and

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and merits an eternal memory for the care and pains that he took towards the converſion of our wild Heatheniſh *Saxons*, and imploying and encouraging his Abbot *Auguſtine*, and his Monks and Clergy in the hard ſervice of this uncouth Plantation; for the advancing whereof he freely beſtirred his brain and his pen, writing to no fewer than fifteen or ſixteen ſeveral Biſhops and Princes for their Aid in ſo holy a work; and affording his grave directions to his new-created Metropolitan of *England*, who was zealous and ſtudious, I know not whether, more to advance the Faith of Chriſt, or the honour, government, and ceremonies of the *Roman* See. In the mean while the *Britiſh* Biſhops ſtill held their own, not lying open to any taxation or blame, but their refuſal of ſubjection to the *Roman* authority, maintaining their conſtant adherence to their own Archbiſhop, till after the *Norman* Conqueſt, when *Henry* the firſt ſubduing the Principality of *Wales*, forced them to ſtoop unto his *Canterbury*.

H 1

How

How much then we and our Forefathers are beholden to *Rome* we ſee, and ſhall be to blame if we acknowledge not: And why is that abundantly enough reaſon to enſlave our faith ever ſince, to their inerrable judgment, and to pin our ſouls upon their ſleeves for ever? What though they have departed from themſelves, yet it is not for us (in way of gratitude) to depart from them. If our Mother will mix poyſon to us, belike we muſt drink it, for we may not diſobey.

But did we ſtand in no relation at all to the Church of *Rome*, were we meer ſtrangers to her, yet ſo tranſcendent advantages hath ſhe above all other Churches, that he ſhould be very hard-hearted, and a back friend to his own preferment, that would not ſtrive to be firſt in her lap. Who is ſo blind as he that will not ſee theſe whole Dozen of ſupereminent Excellencies for which ſhe is conſpicuous to all the World?

She and her Religion is, 1ſt, *More gay and glorious:* 2ly *More pleaſant and jovial:*

vial: 3ly *More pure and holy*: 4ly *More powerful and mighty*: 5ly *More pious and devout*: 6ly *More easie and plausible*: 7ly *More sure and certain*: 8ly *More free and bountiful*: 9ly *More gainful and commodious*: 10ly *More wise and witty*: 11ly *More merciful*: And 12ly *More unanimous than any rival under heaven.* Can you have the patience to go along with me through all these notorious priviledges, I shall promise you a full conviction.

CHAP.

CHAP.

Chap. III.

The triumph of Glory.

AND First, whiles you see other Churches either Naked, or like some sorry Drudges, either slutishly or raggedly clad in their Homespun russet, and at their best without welt or gard, behold her like a Queen mounted on her gawdy choppines, curiously dressed, all to be jewelled, bespangled, powdered, painted, perfumed. What talk you of the simplicity of the Gospel, and whisper that the Kings Daughter is all glorious within? so let her be: but give me a Church that is all glorious without too; such is she, such is none but she! Other Churches have but one head, (and that is in Heaven) but the Church of *Rome*, and she alone (thanks to the good Emperour *Phocas*) hath two heads, one in heaven, the other on earth; both glorious: If fools talk of monstrosity, let them learn that this point is *de fide*; and matters of Faith must not be scanned by reason. See what an head she hath here below, as much above Kings as Kings are above their Subjects; as much bigger than the Emperors as the Sun is bigger than the Earth: For howsoever the honest

Abbot *Bernard* (good soul) could tell his old Friend Pope *Eugenius*, that he could not be capable at once of Soveraignty and Apostolicisme; yet he was quite out upon the matter, and must know and learn from our later Doctors (*Antonius Sanctarellus* for one) that the Pope hath full power over all Temporals, and as *Avares* roundly, in all, through all, above all; that his sublimity is such (as *Cassenus*) that it cannot be comprehended: who can doubt of this, when Pope *f Boniface* the eight himself (that could not erre) tells us that he is no less than Lord of the World? and not without reason: how can he goe less, as Vicar general, to the great King of Heaven? by vertue whereof both his Jurisdiction is boundless, as Universal Bishop of the Church on Earth (in spite of Pope *Gregory* himself, who unwisely cryeth down that stile as insolent and pompatical; professing that it had been tendred to himself by the Council of *Chalcedon*, but he had refused it as utterly unlawful, proud, injurious, and precursory to Antichrist himself) and his Dominion also is paramount to all Kingly and Imperial power. Time was indeed when the Popes flew a lower pitch, dating their

Planum est Apostolis interdicitur dominatus, pergo tu & tibi usurpare aude aut dominans Apostolatum, aut Apostolicus dominatum. Bern. de Consid. ad Eugen. l. 2. c. 6. c Ant. Sanctarellus de Societ. Jesu Tract. de Hæresi & potestate summi Pont. Anno 1625 approba a primorib. Jesuitis.

In omnia, per omnia, super omnia. Hujus summi Pontificis tanta est sublimitas tanta immensitas ut nullus mortalium comprehendere queat, Cas. ex Zoderico. Bonifacius 8. *non Galliæ modo, sed mundi dominum se prædicavit,* Papyr. Mass. v. Bonif. 8. *Quid tu Christi universalis Ecclesiæ Capiti in extremo judicio dicturus es examina,* &c. Greg. de Episc. Constantinopol. l. 4. Epist. 38. *Superbi & Pompatici, &c. per venerandum Synodum* Chalced. *Romano Pontifici oblatum est, sed nullus unquam eorum hoc singularitatis nomen assumpsit,* Greg. l. 4. Ep. 32. Mauritio.

Letters

Letters by the reign of their Lords the Emperours; when Pope *Gregory* the Great could come with his Cap in his hand to Emperour *Mauritius* with *Vobis obedientiam præbere desidero*, I desire to yield you obedience, and were so far from claiming to have a finger in the Emperours Crown; that they were content the Emperour should have an hand in their Mitre: so Pope *Adrian*, *Anno* 796. gave, with all due submission, power to *Charles* the Great to choose the Popes, his Successors; and Pope *Gregory* the fourth confirmed the same, *Anno* 830; and Pope *Leo* the ninth yielded the same to Emperour *Otho*, *Anno* 961: after whom Pope *Alexander* the second, being chosen without the Emperours consent, repenting him of that wrong, was (as he was well served) deposed by busie Pope *Hildebrand*: At and after which time their Holiness hath been better advised, strongly wrestling with, and giving sound falls to their contesting *Cæsars*; *Gregory* the seventh to *Henry* the fourth; *Pascal* the second to *Henry* the fifth; *Innocent* the third to *Philip*; *Innocent* the fourth to *Frederick* and *Conrade*; *John* the two and twentieth and *Benedict* the eighth to *Lewis* of *Bavaria*; although this last gave a Cornish hugge to his unequal match, making a Law that the Pope should not be absent above three moneths in a year, and not above twenty miles from *Rome*, *satis pro Imperio*: But the winde stood not long in that door: the case is altered quoth *Ployden*: Now, of a long time, the

Gregor. ubi supra.

Vide in quantum licentiæ tum processit Rom. Eccles. ut se intromittere inciperet de Ecclesiis vacantibus solebant aliqua de Imperatores de Romana disponere Ecclesia, &c. Krantius Metrop. l. 7. c. 45. Ludovic. Bavar. *legem tulit ne in posterum Pontifices Romani absentes esse licere ultra tres menses, nec ultra 20 miliaria ab urbe progredi.* Papyr. Mass.

Postmodo Joan. 21. *ven no extinctus in Eucharistia.* Krant. Metrop. l. 9. c. 6.

Emperour knows his duty, that is, to hold his Holiness his stirrup, and to lead his Horse by the bridle; the ignorance or forgetfulness of which point of his office had like to have cost *Frederick* the second his Crown, which he might justly have forfeited for taking hold of the wrong side; at least a tedious delay till he had learnt better manners: well done brave Countryman; this was our English *Adrian*: Or if his Holiness be rather pleased to be carried in his Chair, it shall be the Emperours office with three other Kings or Princes to put their shoulders to his happy load; Or perhaps upon further favour, *Cæsar*'s mightiness may be preferr'd from a Groom or Escuier of the Stable, to be his Holiness his Chaplain; for though Emperours or Kings be not admitted to holy Orders, yet nothing hinders but that they may be allowed when his Holiness officiates, to supply the place of his Deacons, or Sub-deacons: as King *Sigismund* in the City of *Constantine*, when the Pope said his first Mass, being formerly attired in the habit of a Deacon; did with a loud voice read the Gospel of the day out of *Luke* 3. *Exiit edictum*.

Postea Imperator si præsens est stuphame qui Papalis tenet, & dein ducit equum per frænum aliquantulum, Lib. Sacr. Cerem.

Frederic. 1. *Ilen cuida perdre sa corone pour'n avoir pas tenu bien, &c. audit tenu estrien gantlru à* Adrian. 4. Revis. conc. du Trent.

Si Pontifex sella vehatur a Majores principes, etiam Imperator in honorem Servatoris sellam ipsam cum Pontificis humeris suis aliquantulum portare debet, Lib. Sacr. Cerem.

Licet Imperatora ut alius princeps, &c. non habet ordinem; tamen officium subdiaconatus potest Episcopo ministranti exercere. Cass. n. Nor. mund. 5. parte. *Sigismundus Rex in urbe Constantia, Papa primam missam celebrans Diaconi habitu indutus legit Evangelium alta voce, Exiit edictum.* Bin. *In notis Concilii Constantiensis.*

Yet

Yet further, if the Emperour will be a white boy and please his Holiness well, he may be advanced to be a Canon in the Church of *Lateran*; whiles his great Patron the Pope sits stately in his Pontificalibus to be adored by the Grandees of the Earth with the kiss of his toe: An homage which I confess *Lipsius* himself spits at as base, and more than servile, and such as if a *Caius Cæsar* or *Diocletian* who affected divine honour) required of their vassals, yet the elder *Maximinus* abhorred, with a (*Dii prohibeant*) *The gods forbid, that any ingenious man should kiss a foot of mine.* How well methinks it becomes the house, that this odious guise which practised by the proudest Heathen, drew from *Seneca* the exclamation of *O superbias magnæ fortunæ*, Oh the pride of a great fortune should be taken up by a Christian Prelate, the professed successor of an humble Fisherman. If a fair Ladies kiss of Pope *Leo* his hand over erecting him suddenly in a lustful passion (out of a revenge whereof, he is said to have cut off that guilty hand, which yet they say was mercifully restored by the blessed Virgin) were the occasion of this hateful change from the hand to the foot, the World hath reason to beshrew her lips; But let that pass, and to say the truth, what so great harm is it to kiss a cleanly and precious Carbuncle? Onwards you do in the mean time sufficiently see the incomparable Majesty of that glorious Prelate.

Imperator recipitur in Canonicum & fratrem Ecclesiæ Lateranensis. Lib. Sacr. Cerem.

Turpe ac plus quam servile. Lips. not. in Sen. l. 2. Benef. Elect. l. 2.

Dii prohibeant ut quisquam ingenuorum pedibus meis oscula figat. Lips. ib. Senec. de Benef. l. 2. c. 12.

Quid contumeliosum est socculum auro & margaritis distinctum, nullam partem corporis electurus quem purius oscularet. 5.

Maximil. Imp. Scribit ad Baronum de Lichtensterne, &c. Hoc scriptum fuit à Maximiano. An. 1511. 6. Sept. ut Waremundus de Erenberg, in verisimil. Vide monita Politica. p. 33. Luther. serm. Conv. p. 302.

Can any man marvel now that *Maximilian* the Emperour had an ambition of being Pope, and offering so fair for it by Baron *Lichtenstern* as three hundred thousand Duckets, the pawning of four precious Chests, with his rich Investural Robe for the purchase of it? and if the bargain could have been driven, would have had a good match of it too. But it is no wonder at all that Pope *Julius* the second would be Emperour, and in that right, challenged both Swords, Temporal and Spiritual; though the Temporal of it self is indeed but Lead to the Steel of the Spiritual.

Papa est frater noster, alioqui deberet dicere Pater meus vel Pater mi. Jo. Gerson. An liceat in causis fidei à Papa appellare. Papa stupor mundi, non Deus, non homo, sed utrumque. Gloss. in præmio Clem. Moscan. De Rom. Pont. l. 1. c. 11.

Now then what a saucy word was that of *John Gerson* Chancellor of *Paris*, who durst say, The Pope is our Brother, else he could not say, Our Father; when he might know how the old style came, *Nec Deus est nec homo*: he is neither God nor man, but neither and betwixt both. Some spightful detractors will be ready to talk of Luciferian pride, and Worldly pompe; and to say they fear his Holiness hath forgot what his Master of Ceremonies said at his Inauguration, when he burnt the toe before him at his coming out of St. *Gregories* Chappel, *Sancte Pater, sic transit gloria mundi*; Holy father, thus passes the glory of the World; and that of his Petrarch, The life of man is short, of Kings shorter, of Popes shortest of all: as (welfare all good

Cum exierit P. Capellam St. Gregorii ceremoniarius stuppæ ignem mittit, ac genu flexus ait, Sic Pater, &c. Lib. Cerem. *Hominum vita brevis, regnum brevior, pontificum brevissima Petrarch de Remed.* l. 1.

tokens

tokens) he might have seen eight Popes in the space of twelve years. These malevolent fools will be apt to put him in mind of what that merry Miller *Plautus* said of old; *Qui quærit alta, &c.* he that looks too high, seeks his own mischief, and can tell him that the highest is not alwayes the best: as for example, the chimny is the highest piece of the house, but the foulest. But it matters not what they say, unless they were wiser; their eyes are bleared with envy at this resplendent glory. I wis *Chrysostome* was deceived, when he could say, No man envies a transcendent excellency; rather contrarily, the higher, the greater invidence; but all is one, his Holiness wots well, and better than themselves what belongs to pride; and knows right well what one of his Predecessors (I mean *Marcellus* the second) said of old; who after a long silent dump, broke out at the Table into these words; *I do not see how he that holds this high place can be saved*; but withall, he knows what that mouthful of words did cost the speaker, who lived but twenty dayes after them. It was time to be rid of such an ominous bird; whether on the same grounds Cardinal *Bellarmine* had wont to pray to God that he might never be Pope, I leave it to the scanning of deeper judgments; but let that pass; Return we to our more pleasing thoughts. Did you but see the state of his Holiness at the Feast of his Coronation, you could not but wonder at that magnificence: To say no more, there should you see him served with Prin-

Qui quærit alta, is malum videtur quærere Plaut. Pseudolo.

Illis qui vehementer excellunt nemo invidet. Excellentiæ quippe cedunt omnia. Chrysost. Homil. 3. in Epist. ad Philip. &c.

Non video quomodo qui altum hunc locum tenet, salvari possit. In vita Bellarmin.

Primum ferculum apportavit nobilior Princeps, sive Imperator, sive Rex. Lib. Sacr. Cerem.

Papa cum bibit omnes flectunt genua præter Episcopi. Ibid.

ces, the Emperour (if present) carrying up the first dish to his Table, Kings holding the Bason and Towel for the washing of his holy hands, as the King of *Denmark* did to *Sixtus the fourth*; and so oft as it pleased his Holiness to drink, you might see all the beholders humbly cast down upon their knees. Surely the Majesty of his single Holiness, whom you shall behold with his Tripple-Crown on his Head, with his rich Crosier in his hand, with the glorious Robes of his Pontificality on his back, is enough to dazle your eyes: but when you shall see him in his Conclave, assessed with all his Glittering Cardinals about him, you cannot but be transported with a reverential admiration of him, and those his Princely Senators. I tell you; one of those red Hats are more worth than all the blew and black Bonnets of their Maligners; so as any man might justly wonder at *Ferdinand* of *Toledo*, who after three dayes entertainment sent back (not unrewarded) his Holinesse's Chamberlain, and that glorious Cap of better maintenance, with a cold Complement, refusing that honour which others bought so dear. For do we not know (whatever they were once) that they are now Princes fellows, yea in some sort their betters? for at the Solemnity of his Holiness his Coronation, the greatest King must not take his place before the first Cardinal. And good reason: for they make up one body with the Pope, saith *Jacobatius*; and by vertue thereof

Ferdinandus è Toletana *familia post triduum remisit Cubicularium Papæ bene remuneratum cum pileo quem attulit, indignum se professus tanto munere.* Petramel. vita Cardin. pag. 252.

Regi sedes nulla paratur in Convivio, quia sedet in mensa post primum Cardinalem.

Sic Cerems *suum corpus cum Papa Constituunt.* Jacobat. de Council.

thereof, saith *Cassenew*, they judge all men, and can be judged of none. If you cast your eyes down lower to the meaner Clergy, wherefore do you think their Priests have their Crowns shaven, but to shew (as the Council of *Ravenna* tells you) that they are of a Royal kind? And what marvellous port do we see in the intermediate Dignities! I lie (saith St. *Bernard*) if I have not seen an Abbot ride with threescore horse and men. And how then? Ah poor *Bernard*, how narrow were thy thoughts, who (though an Abbot, and that a famous one too,) couldst say, *Cannot one man serve both to wait at his board, and to make his bed, and to dress his beast?* how truly dost thou herein verefie the old word, *Bernard sees not all things?* there is yet more pomp and state than thine eyes ever reacht to; We see at this day, saith the zealous *Menot*, two Crosses and two Miters, two Abbacies and two Bishopricks on one Mules back. And it was thought worthy the care of a Council to enact, That an Archbishop when he visits should be content to take up with forty or fifty horse, a Bishop with twenty or thirty, an Archdeacon with five or six: a poor Retinue to our *Woolsey's*, or that proud Prelate of *Ely*, who in the time of his Viceroy deputation was attended with no less than a thousand. O base Protestancy when we behold

Cardinales post Papam judicant omnes & a nemine judicantur. Cassen. Glor. mund. parte. 4. nu. 8.

Coronam portent condecentem Sacerdotes per quam designatur regalis esse genus. Conc. Raven. 3. Rubr. 10.

Memini me si non vidi Abbatem 60. equos & eo amplius in suo comitatu ducere. Apol. ad Gulielm. Abbatem.

An non posset unus minister jumentum ligare, & ad mensam servire, & Lectum præparare. Idem.

Videmus hodie equitatures super mulas, secundas Abbatias, secundas Episcopatus:

Gallicè, *Deux Crosses & deux Mitres: & adhuc non sunt contenti.* Menot. Feria 6. Sabbat. post dominic. 2. fol. 8. *Archiepiscopi visitent 40. vel. 50. equis sint contenti, &c.* Bin notis in Concil. Lateranens. ex Matth. Paris. *Tyrannis Sacerdotum vocatus.*

this

this superabundant superfluity of State and glory.

From their persons, cast your eyes upon their Churches, Chappels, Oratories: see how sumptuously they are built, how richly furnisht, how gorgeously decked; although I am afraid the *Chinese* and *Indian* Temples erected to their hellish *Pagodi* are yet much fairer and wealthyer than they. Look upon their Altars, and see how gaylie they are set out. Look to their Images, and see how trimly they are dressed with variety of Robes, lighter and cooler for Summer, warmer and weightier for Winter. If some carping *Erasmus* will not stick to say, that they suit our Lady so unfitly, as that both the fashion and stuffe were more proper for the Stews than the Church; and if some of our jeering companions shall scornfully ask what difference there is

Ferdinando Mendes. de gestis Histor. Chines. ubiq;

Effigies inter vestras stat numa; Bathulli?

and shall tell us that all blocks are alike; they are easily choaked with this answer, That if our infidelity cannot distinguish, their faith can.

Now upon all this, let me make your selves the Judges, whether poor pelting Protestancy can stand in any comparison with the Gayety of the *Roman* profession; yea, whether the one be not as mean, as the other glorious! Alas, we have not a Lady to dress, nor a Saint to worship, nor a Toe to kiss, nor an Oracle to consult, nor a Vice-god to rule, nor one that

that can pretend to so much honour as to be thought capable of the suspicion of being Antichrist. My first task then is done; only two rules lie in my way, which if I cannot remove, some stronger hand may. First, I confess my dulness cannot apprehend how these should stand together; that outward splendor should be the mark of the true Church, and an argument of Gods special favour; and yet the great merit and proof and praise of Sanctity, should consist in wilful poverty: If perfection of holiness be found in bravery, how is not St. *Francis* a Fool? a true *Fatuellus* indeed, as himself confesses. He whom they make one of the prime Saints in Heaven, goes woolward, bare-legg'd, skrubbing in Hair-cloth, and Lowsie rags, measuring the greater sanctimony of his Minors and Minimes, by the multitude of their patches, and is therefore advanced to the void Throne of *Lucifer* himself, because no Rogue upon Earth was so poor as he: Whilest that man whose Title is Holiness it self, challenges to have no Peere under Heaven, and rides on the neck of Princes; Aread me this Riddle who can. Secondly, I am much scrupled to find the reason why no Pope since that prime Apostle (whom they claim to succeed) ever chose to call himself by the name of *Peter*: Yea they all purposely shun it; there have been those who were Christned by that Name at the Font, but have changed it when they come to the Chair, as *Petrus de Tarantasia* would be *Innocent* the

Humilis Franciscus debet in sede Luciferi sedere. Lib. conformitatum. Franc. Focus dam.

the fourth; *Petrus Caraffa* would be *Paul* the fifth; and *Sergius* the third was once a *Peter*; which howsoever *Baronius* would seem to impute to their modesty, and great reverence to their first Founder, yet that is but a meer shuffle: for had they not as much reason to reverence the name of St. *Paul*, as St. *Peter*? since both are confessed to be their joynt-founders; and *Paul* professes that he was not inferiour to the chief Apostles; yet we see *Caraffa* cast off *Peter* and take up *Paul*. Besides, do we not see it ordinary for men to wear those Names without scruple, which are worthy of higher Reverence than that of *Peter*? One calls himself *Frater Archangelus*, another *Raphael*, another *Michael*, another *Gabriel*, another *Thomas de Jesu*, another *Johannes de Jesu Maria*, another *de Dio*; and many other the like: No, no; I do much fear this proceeds from the conscience of their guiltiness; as justly doubting lest this Name would plainly upbraid them with their palpable dissimilitude to that their first pattern, whiles every one that hears it would be ready to say, How like is this *Peter* the Pope to *Peter* the Apostle? were the old Fisherman alive, would he not say, Can this be my Successor? Had not *Raphael Urbin* the famous Painter, just reason (when he was challenged for laying too much colour on the faces of *Peter* and *Paul*) to say, that he did it purposely to represent them blushing in heaven to see the Church swayed by such Successors? Successors (to contradict

tradict the old Gloss) rather to *Augustus* the Emperour, than *Peter* the Fisher; And what do we think the head of the Church above, will say of her head below? What my Vicar and thus gay and pompous? was this my garb whiles I was on the Earth? What a perfect copy is here of my meekness and humility? Was I lackied and congyed by great Princes? Was my toe ever reach't out to be kissed by the great Potentates of the earth? Did not I when I stood despicably to be judged by *Pilate*, say, *My Kingdom is not of this World*? Did not I say to my Disciples, *Vos non sic, It shall not be so with you.* Here I confess I stick; but some of the Learned society will easily take me off. Joh. 18. 36.

Perhaps some malevolents will be apt to lay in our dish the example of *Heraclius* the Emperour, who having got a piece of our Saviours Cross would have carried it in princely state through the High-street of *Jerusalem*; and being bravely mounted was entering through the guilded gate with that intention; but being met by the grave Patriarch *Zacharias*, and admonished how little that pomp would agree to the president of his crucified Saviour, who in no less humility than disgrace, walked sadly with his Cross on his shoulders, through those streets towards his *Calvarie*; presently alighted, disrobed himself, passed mournfully on foot along that very way which his Saviour had trodden before him; as holding it more meet *Andronicus de Terra Sancta.*

meet to imitate the lowly dejectedneſs of his bleſſed Redeemer, than to Triumph in the joy of ſo precious a Relique. But, Tuſh; we live by rules; not by examples; I wis, theſe men know a better way then ſo, finding it far ſweeter to enjoy the munificence of their Saviour in ſo laviſh a proſperity, than to imitate him in his poverty and ſuffering; and upon this account, can laugh at the impotent enviers of their greatneſs, and applaud themſelves in the glad ſenſe of their outward felicity, as a Church before-hand Triumphant here, whoſoever ſhall prove to be ſo in Heaven.

CHAP

Chap. II.

The Triumph of Pleasure.

How far more gayesome and glorious the Religion of our Grandmother *Rome* is than all her emulous corrivals, you have fully seen; see now how far more jolly, more pleasant and jovial; a consideration worthy of your thoughts; for who would care for a profession that hath no life in it? for a gloomy and dull Religion that hath no more Sun in it than *Jordanus* Bishop of *Ravenna* out of *Strabo* reports of our *Britain*; which he saith is alwayes overcast with perpetual foggs and thick mists; blessed little less with the light of that glorious Planet by night than by day. A chearful and sprightly Devotion for my money; although I perceive even the very *Turks*, themselves are so far from a melancholy dumpishness, that there is scarce one of them that hath not his fiddle with two or three strings hanging at his girdle to cheer him up: But sure a little mirth is more worth than a great deal of sorrow; and if our mortified Votaries had not thought so, they would never have endured that their Friar *Juniper* should go away (which I blush and tremble to write) with the title of *Joculator Christi*.

Chronic. de Origine Gubernm.

Blunt's relation of his Travels.

Frater Junipe-rus Joculator Christi Liber Conform. P. 106.

What

What a merry world it is then with those under the *Roman* obedience, Who is so blind that sees not? For first as it was said of *Athens* long since, that that City alone had more Feasts than all *Greece* beside; so may we say of *Rome* and her appurtenants, that she hath, and makes, and keeps more Festivals than all the rest of Christendom put together; *Tertullian* could say of old, that only those fifty Holy-days betwixt *Easter* and *Whitsuntide* (which the ancient Church kept with so cheerful regard, that in that space no man did so much as *de genuatis adorare*.) were more, than the superstitious Heathen kept all the whole year through; What would that witty *African* say if he now lived to see the multitude of Play-days which were enacted and solemnly observed by our *Roman* Law-givers.

If you know not, they have their double, and half double Festivals; the double both greater and lesser; In the *Clementine* recognition of all the Breviarie distinguisht into four ranks, of all which, if need were, I could give you a perfect *Calendar*, all in red letters. Let it be sufficient to know that the half-double Festivals with the Sundays exceed the number of 130. as their *Gavantus* hath punctually reckoned; and that the Double Festivals of Saints, besides those (not a few) of Christ and his blessed Mother in the *Roman Calendar* are 64. where note by the way, that the Lords-days are but half-double Festivals, whereas many Saints days are (*Duplicia majora*) the greater kind of Double Festivals, and their observa-

Vide Gavantum de Festis Sanctorum 7. 10.

servations after High Mass is accordingly. Good reason that the waiters should be set and served before their Masters, the Saints above their Maker: Now if we put all these together, see what a merry life they lead who live under the *Roman* obedience above all *Guesses* and *Huguenots*, who are all the while droiling, and snoiling at their labour, while these other like Gentlemen (or as the *Saxon* term was of old, Idle men) take their pleasure in ease and disport. *Tertullian* might have been wiser than to say even in those days when Holidays were more thin sown, *Dies festi minuendi*; Holidays would be abated: The Church is since grown more free and liberal, and hath ordained, that if there be not Holidays enow, it may be in the power of the Bishop within his Diocess to make more; though indeed curtail'd to the half; with this caution too, that he must call the people together before-hand, and know of them, whether such his grant may be for their ease; for it may be some narrow-hearted fellows may be apt to take up that snudging complaint which *Petrus de Aliaco* the Cardinal of *Cambray* made in his discourse of the Reformation of the Church, *Dies operabiles, &c.* The work-days (saith he) all the year through are scarce sufficient, for poor men to get necessaries to keep life and soul together; It is no matter; Let them ply it the harder while they are at it.

Tertul. Apologetico.

Dies operabiles vix sufficiunt pauperibus ad victum necessaria procuranda.

Petr. de Alliaco. de Reform. Eccles. jussu Sigismund. Imperatoris Script.

But the having of Holidays is not all; all is in the keeping them. And as the *Romans* of old had their *Flamines*, whose care it was to see

Macrob. Saturn. l. 1. c. 16.

that those Festival days were duly observed; so have their Successors, still their Consistorials with their busie flies under them, which will be sure to fetch up, and plague those, who shall dare to defile any Holiday with a stitch of work: But now, what manner of keeping is this we talk of? Somewhere they keep some few (though somewhere none) in a poor dull fashion, only in going to Church and doing nothing; as if they were meer *Vacunalia* and no more; Only our *Frolick* Catholiques, know how to keep them like themselves in Feasting, Dancing, Reveling, in Bear-baitings, and all other sportfull Games; in so much, as our froward Countreyman *Bromiard* could say, that the Devil had more and better service done him that day, than all the week beside. *Tertullian* was too scrupulous when he stood upon *Caste agitandi*; as if those days were to be soberly spent, and especially devoted to piety. Pope *Gregory* was yet more indulgent, whiles he allows that the Pagan Feasts should be so turned to Christian, as that there should be some kinde of observation of such fashions and pastimes, as might be pleasingly suitable to their former guise; of each whereof every man will take the council of *Thierrick Vallicolor* to Cardinal *Antherus*.

Hoc celebri festo solito jucundior esto.

Upon the day of this celebrious Feast,
More mirthful be than upon all the reste

They

They have their Jovial (which some sowre Cynick would call licentious) *Carneval*, wherein every man cries *Sciolto*, letting himself loose to the maddest of merriments, marching wildly up and down in all forms of disguises; each man striving to out-go other in strange prancks of humours debauchedness, in which even those of the holy Order are wont to be allowed their share; for howsoever it was by some sullen authority forbidden to Clerks and Votaries of any kind to go masked and misguised in those seemingly abusive Solemnities, yet more favourable construction hath offered to make them believe that it was chiefly for their sakes for the refreshment of their sadder and more restrained Spirits, that this free and lawless Festivity was taken up; In comparison whereof some rigid censurer would say the *Roman* and *Gracian* Bacchanals were sober pastime; Adde to these their pleasant Playes and lively Pageants, wherewith they celebrate the great Festivals of the Nativity, Passion, and Resurrection of our blessed Saviour: There might you see the Gospel upon the Stage: There might you see Christ acted (all but his real dying) to the life; There might your eyes have met with *Judas* that betray'd him, in all his activity, save only not hanging himself: There also with bold *Peter* that would have rescued his Master, but without an ear slasht off: There with blind *Longinus* that pierced him: There you should have seen him bleeding and expiring; and might perhaps smile at the causless tears of

Bononiæ autem ubi ipsimet Laici clericoad hoc incitant atque invitant, Dicentes (licet falso) larvarum usum maxime propter clericos esse inventum; nullum est scandalum atque ideo non nisi veniale peccatum Alphons. Vivald. Candel. Aur. de Usu larvarum.

some passionate women, that deeply feel the tort and pain of that counterfeit crucifixion: There should you see him gently let down by the honest *Arimathean* from the Cross, for fear of hurting: shortly, There might you see the sequel of that holy story very finely mocked with a feigned and too scenical representation.

Or if you desire to feed your ears no less than your eyes; do but hear the ravishing harmony of their sweet Musick, both at their Mass and Vespers; I dare say, the Sphears of Heaven make none such.

These delights are Universal; but besides them, there are specialities of pleasure proper to places and persons without number. *Baccius* the pleasant Monk, when he was askt by Pope *Paul* the third, which was the merriest day at *Rome*, could answer him; that wherein the Pope dies, and that wherein his Successor is chosen; and indeed the former of these is most outragiously lawless, the other most comfortable in their renewed hopes. The old saying is, that a Dog hath his day; but for all his jesting, the life of their holy father affords them many gaudy days: In the beneficial visits of Emperour and Kings, in the Feasts and Munificent entertainments of their Cardinals, and especially that solemn day wherein his Holiness bounseth at St. *Peter's* Church door. What merry work it was here in the days of our Holy Fathers (and I know not whether in some places it may not be so still) that upon Saint *Nicholas*, Saint *Katherine*, St.

Papyr. Masson, Paulo 3.

St. *Clement*, and holy *Innocent* day, children were wont to be arrayed in Chimers, Rockets, Surplices, to counterfeit Bishops and Priests, and to be led with Songs and Dances from house to house, blessing the people who stood girning in the way to expect that ridiculous benediction: Yea, that boys in that holy sport were wont to sing Masses, and to climb into the Pulpit to preach (no doubt learnedly and edifyingly) to the simple Auditory. And this was so really done, that in the Cathedral Church of *Salisbury* (unless it be lately defaced) there is a perfect monument of one of these Boy-Bishops (who dyed in the time of his young Pontificality) accoutred in his Episcopal Robes, still to be seen; A fashion that lasted until the latter times of King *Henry* the eight, who in the 33. year of his Reign, *Anno Domini* 1541. by his solemn Proclamation, Printed by *Thomas Bertler* the Kings Printer, *cum Privilegio*, straitly forbad the practice.

And that you may not think this sporting foolery peculiarly confined to our Island, know that it was taken up in other Countries also. The council of *Salizburgh*, very bluntly tells you in the year 1274. *Ludi quidam noxii*; There are say they, certain harmful sports, which the vulgar calls [*Eptus puer*] that is, *Episcopatus Puerorum*, used in some Churches so insolently, that many times great errors and grievous offences ensue upon them; These sports (say they severely enough) we forbid hereafter to be used in Churches, and

Hos ludos in Ecclesiis & à personis Ecclesiasticis de cætero fieri prohibemus.

Nisi fortè parvi sedecim annorum & infra juerint qui hujusmodi Ludos exercent, Concil. Saltzburgh Anno Dom. 1254. Bin.

and of Eccle astical persons: But withal, those Fathers gravely adde (*nisi fortè*) and unless perhaps they be used by Children of sixteen years old or under: then belike they might be allowed to play the fools with good liking.

Clerici qui se Joculatores seu Galiardos fecêre aut Buffones, si per annum exercuerint illam ignominiosam artem, ipso jure, &c. Concil. Saltzburg. 2 Anno 1310.

Neither had the boyes only leave to play thus, but the men, yea even Clerks themselves took leave to be so prodigal of their mirth, that they gave themselves liberty to go up and down the Countrey, and make themselves Jesters and Buffoons in great mens houses; in so much, as the second Council of *Saltzburgh* thought it requisite to marre their mirth, unkindly restraining them by so strict a Law, that whosoever should practice that (as they pleased to call it) *ignominious* Art, for a whole year together should *ipso jure* remain under the deepest censure; but if a shorter time, being thrice admonished, he repented not, he was to be stripped of all clerical priviledges: And as the Clerks were notoriously active in these mirthful disorders, so they were no less passive in some other. When a young Priest was to say his first Mass, what a costly height of merry entertainment was he wont to be put to, what Meat, what Wine, what Musick was sufficient for this gratulation? And if a Souldier were to be honoured with a Military Girdle, how were all the neighbour Parsonages filled with the chargeable entertainment of that jolly and reveling retinue?

Missæ novæ convivia, Ludi, choreæ tollantur. Ex Prov. 2. Gavantus V. Missæ.

What

What pleasure through his Holinesses Indulgence do his white Sons of *Spain* finde in their *Juogo de Toros*, which though it were not long since for the great inconveniences (which were found in it) loudly bellowed down by a Bull from *Rome*; yet now lately upon some cautious tearms is let as loose as the Bull that is hunted, and even Clerks and religious Persons not inhibited from being spectators.

In regnis Hispaniæ prædictæ pœnæ sunt revocatæ (scil. taurorum & serarum agitatoribus) his conditionibus, ne fiant diebus festis, & ita ut non possit mors sequi. In iisdem regnis eadem concessit. Clemens 8 adhortans ne hâc benignitate abutantur. Anno 1596. Giovanni V. Torneamentum.

What should I speak of our merry Wakes, and May-games, and Christmas triumphs, which you have once seen here, and may see still in those under the *Roman* dition; In all which put together, you may well say, No *Greek* can be merrier than they Now on the other side, in opposition to these jollities, what I pray you, hath Protestancy to lay in the scales, that might weigh down, or but sway the Balance to an equilibration? yea what is there here but a sad, serious, sportless Devotion? All they can say or do, is (as their Preachers inculcate to them for their cold comfort) that of St. *James*, *If ye be merry, sing Psalms*; and that of St. *Paul*, *In Psalms and Hymnes and Spiritual Songs, singing with grace in your hearts unto the Lord*: and to labour for that inward joy of the Holy Ghost, which may make them truly and secretly happy; as for outward recreations, they allow them gladly, but only such forsooth, [illegible] the body may be better, [illegible] and higher they will [illegible] ither no Holidayes,

or no sport in them, no Jubilees, no Carnevals, no Pageants, no mulical Vespers, no Bishops now (as it falls out) either Boys or Men; no baiting of Bulls, but with Dogs to observe a Statute, no Wakes, no Maygames, no Christmas Lords; shortly like weak Melancholicks we boast of no pleasure, but honest, sober, modest, and such as might not misbecome an Hermite, or shame a Saint.

CHAP. III.

The triumph of Holiness.

WHiles we profess to lament the impurity of the lives of too many of ours, confessing it uncapable of either denial or concealment, our Good mother of *Rome* boasts still of her holiness, and we may believe her. Only it hath been her unhappy lot to meet with unkinde sons, which have not stuck to blazon her as shamefully foul, both in life and doctrine; and her mishap hath been yet the harder, that the honester men have been still the more clamorous. It was but a gentle word of *Cassander* when he said, he denied not but that the Church of *Rome* had not a little departed from her wonted

Non inficior Romanam Ecclesiam à prisco suo decore & splendore non parum diversam Cassand. de offic. boni viri.

wonted beauty and ſplendour: But who would believe that ſo pious a man as *John Gerſon*, Chancellor of *Paris* ſhould ſo ſlander his Mother as to ſay, The ſtate of the Church is grown altogether brutiſh and monſtrous; and ſhould give an Item to the overſeers to enquire whether the Cloiſters of Nuns be not become the Stews of Harlots, and the Monaſteries of Canons be not grown to be Inns and Market-places; and whether their Cathedral Churches be not made the Dens of Theeves and Robbers; and that another no leſs godly than he, ſhould ſay, that the Church is grown to that paſs, that it is not worthy to be governed by any but by Reprobates. Who would think that ſo wiſe a man as *Cæſarius Branchedorus* could ſo far overreach, as to ſay, that the luſts of whoredom and gluttony, and other ſhameful enormities had gotten ſuch an head, that young men did *Pati mulierbria*, and Prieſts did *facere virilia*, that their Nuns did as it were openly profeſs unchaſtity: and at laſt, that whoſoever was noted to be a ſhameleſs Adulterer, or a wild Ruffian that had laviſht out all his Patrimony *anu, pene, ventre*, was ſure to betake himſelf to the Court of *Rome* as his Sanctuary; Yea who would think that ſuch a Saint as *Bernard* ſhould not ſtick to ſay of ſome places under the *Roman* obedience, that they were

Status inſuper Eccleſiæ nomine factus eſt totus quaſi brutalis & monſtroſus. Gerſ. Serm. in die Circumciſionis.

Inquirite ſi quæ hodie claudtra Monialium ſacta ſunt ſicut proſtibula meretricum: ſiquæ Conſecrata Canonicorum Monaſteria ſint quaſi ſpelunca latronum, &c. Joh. Gerſ. declaratio defectuum.

Libido ſtupri, gulæ, cæteriquæ indecoris non minor inceſſerat. Adoleſcentes pati mulierbria, Sacerdotes facere virilia, veſtales pudicitiam in propatulo habere, &c. Nam quicunque impudicus adulter & ganeo, anu, pene, ventre bona patria Lancinaverat, Romam velut in Aſylum ſe recipiebat. Orat. præmonitoria Cæſaris Branchedauriæ ad Imper. &c. *Si auderem dicere, damnum magis quàm ovium paſcua hæc.* Bern Conſid. l. 4. c. 2.

not

not pastures of Sheep, but (if he durst say so) of Devils; and could cry out, that in their Bishopricks, Justice, Right, Honesty, Religion, were utterly lost. Who could have lookt for such language to fall from so grave a father as *Espenceus*, that our Ancestors wisht that Clerks should turn their Wives into their Sisters; but now our Age turns them into Lemmans and Whores, and Harlots, and consequently their lawful issue into Bastards; And again, God hath taken away our Sons, and the Devil hath given us Nephews. Who could imagine that so learned and ingenuous a man as *Erasmus*, would so far wrong his Neighbours, as to say, (*turba monasteriorum*,) a number of Monasteries are so degenerated, that the Stews are more chast, and sober, and modest than they. That so honest a man as *Nicol. de Clemangis* should cry out of these sacrilegious profaners of the Church, as worse, not than Heathens only, but than very Devils. And what shall we say to that holy Bishop, who told *Benedict* the 12. then newly elected Pope, that he had had a Vision wherein that face of his was clearly represented to him, and withal, that therein also there was shewn to him a beastly dirty stable with a white Marble coffer in the midst of it, very fair but empty, adding this Commentary upon his said Vision to his new

Dico tamen in nostris Episcopatibus, jus, fas, honestas, religio perierunt. Bern. in persona Episcopi, Treverensis Epist. 177.

Vertant (aiebant majores) uxores in sorores, at hæc ætas vertit in scortilla, amiculas & meretriculas, & consequenter liberos legitimos in mamzeres, nothos & spurios.

Espenc. Appendice Deus abstulit nobis filios, Diabolus dedit nepotes. Alexand. Papa, Idem, citante Espencæo. ib.

Non huc adducam quanta sit turba Monasteriorum, in quibus adeò nulla viget disciplina pietatis ut præ his lupanaria sint & magis sobria & magis pudica. Erasm. Epist. Grunnio. *Deteriores profectò non Gentilibus, verù etiam Dæmonibus.* Nic. Clemangis de lapsu & repar. Justitiæ. Albert Argentinas in. Chronic. Revis. de Conc. de Trente.

Holiness;

Holiness: You are that white coffer, the Church is that stable; it behoves you to purge the Court and See Apostolique which is at this day in a foul and beastly condition. All this while these men speak not of those professedly debauched wretches, that make a trade of filthiness, whereof yet St. *Thomas Aquinas* makes a cleanly comparison, and in a sort a plea for their toleration; That a Whore in the World is as the Pump in the Ship, or a Privy in a Palace; Take these away, and you shall fill them with stench and annoyance: Surely (by the way) upon this account *Rome* must needs be very sweet, when in that City alone in the year 1565. as it is said, there were reckoned no fewer than 2800. Curtisans; whereof if any should be coy and pretend to a repentant modesty, some grave Authors of theirs have taught that they may be compelled to their fornication, though the shamefaced Casuist *Covarruvias* blush at the motion: but what speak I of Fornication, Fornication is but meer Chastity in comparison of what their own Casuists confess to be usually acted in their Streets; I will favour chaste eyes in concealing it. It was a strange devotion in the Heathen *Corinthians*, that they prayed for an increase of their Whores, and thought to please their gods with Vows of bringing in more supply of Curtisans. I never heard that *Venice* it self ever did so much: I wis, there is no need of any such Devotion, there are store of such Cattle every where. The supplication of Beggars tendered to King *Henry* the eighth, assured

Id facit in mundo meretrix quod sentina in navi, in palatio cloaca. Tolle hæc & omnia fœtore replebis. Thont. *de* Reg. Princ. *l.* 4. Rivet. in Petri Sanct.

Cogi possunt ad patiendum, se cognosci. Anton. Schapius in Lib. *de Jure non scripto.* Vivald. Cand. 4 part. c. 3.

Athenæus & Æbianus.

Supplicat. of Beggars. Vid. Fox Monum. and Act.

assured him that by vertue of the sacred Votaries, there were 100000 Whores in this our Nation; not all such sure by open profession (as what and how many acts make up that trade) which some measure only by scores, others by thousands (I leave to their learned *Vivaldus*, and *Mosconius* to determine) but by secret constupration; for they instance in mens Wives and Daughters, and Maid-servants thus fouly debauched; though no doubt many a one of them the while, wipe't their mouths and made fair weather of it, pretending chastity, and therein resembling a foul Close-stool with a gilt cover: Neither was it otherwise elsewhere; whereupon it was that Dr. *Staupitius* told the Bishop of *Magdeburg* that he was the greatest whoremaster in *Germany*; for whereas other Masters of the Trade had but fifty Florens yearly, the Bishop had no less for his Rent of them than 500 *l.* Did these odious Crimes shroud their heads in Brothel-houses only, the shame were less; Although the very *Abassines* could teach us to barr these filths out of our Cities, and as our fore-fathers were wont to disgrace them with peculiar habits of infamy; But that the reproach of such foul guiltiness should be cast upon holy Orders, upon persons professing strict mortification, the slander is intolerable: Were the fathers of the Council of *Mentz* well advised when they could say, *Quidam sacerdotes*, &c. some Priests lie with their own Sisters, and beget Children of them? Was *Salmeron* sober when he said,

Truly they do nothing but apply themselves in all things how they may have every mans Wife, every mans Daughter, and every mans Maid. *Ubi supra.* Luther *Sermones Convivales.*

Quidam sacerdotes cum proprijs sororibus concumbentes filios ex eis genuerunt omnes ergo feminæ excludantur. Concil. Moguntin. sub Stephano c. 10.

said, We must provide what we may that our Priests may not be bad men, though many of us cannot be good? Was the zealous Preacher *Fryar Menotein* in his right wits when in the Pulpit he play'd so boldly upon the Clergy? Ye, my Masters of the Church, do not damn your Souls; ye have now Birds in a Cage that chirp to you by night, ye know my meaning; put them away. Did he not rave, when he told them, That all the goods of their Churchmen pass away upon three words of the *Ave Mary*; First, *Benedicta tu*, in their great Pomps and Braveries: The second, *in mulieribus*, their Gossips and Lemmans; The third, *Fructus ventris*, in their Banquets and Belly-cheer? But was he not stark staring mad when he said, Verily it seems that our Prelates were sent of God by way of a scourge to us, or rather given by the Devil to destroy and ruine the Church; and otherwhere, they say, that the streets of Hell are paved with our Priests crowns; yea, not to mention *Dominicus à Soto*, which confesses the multitude of Concubinaries, and Adulterers, in their Clergy; Was not our *Bromiard* worthy of a sharp Censure for that shrewd Tale, which he tells of a Priest returning from his Lemman somewhat late, who hearing a lamentable noise of a Ghost not far from him, aske what or

Providendum est quantum possumus ne mali sacerdotes sint; etiamsi boni multi esse non possumus. Salm. Tract. *Christum esse in Euchar. adorand.*

Domini Eccles. non damnetis animas vestras habetis maintenant filos virgines. Habetis aves cantantes de nocte quæ sunt ala cage vos bene intelligitis me; Ponatis eas extra. Menot. Feria 2. post Dominic. 40. fol. 129.

Omnia bona Ecclesiasticorum transeunt per erois mots de l'Ave Marie. *Primo benedicta tu, Ce sont le grandes pompes, grandes bragances, &c,* Menot. Feria 6. Sab. post Dominic. 40. fol. 8. *Certè videtur quod Prælati sint per modum flagelli missi a Deo, vel potius dati a Diabolo ad destruendum & depopulandum Ecclesiam* Idem Menot. fol. 81. *Quidam dicunt que le corones des Prestres seront pavees des cues de enfer.* Menot. fol. 63. *Sacerdos quidam rediens à socariâ suâ, &c.* Brom. Sum. *predunt* V. Luxuria.

who

who he was? the Ghost replyed, Who art thou that askest? A Priest said the man: A Priest said the Ghost, A Priest? and being asked why here doubled the word with such a vehemency, answer was made by the Ghost, That there came daily such store of Priests to Hell, that he had thought there had been none left alive upon Earth: And elsewhere, *Mali Prelati, &c.* Ill Prelates, saith he, commit souls to the Devils to keep, that is, to lewd Curates, which destroy them more than the Devils themselves; for the very Devils would not commit such riotous outrages, nor give so many wicked examples as they: Not to make any reckoning of our *Jeffery Chaucer*, or their Fryar *Mantuan*, whose tongues shall pass for no slander. What shall we say to their own Chronicler *Nauclerus*, who hath presumptuously dared to say, *Horror est, &c.*? What foul things were done by twenty eight Popes on a row, it is horrible to tell. In the mean time it is well for the Fathers of the Society that they are stanche; for that their holy Founder St. *Ignatius Loiota* pray'd for them, as *Alphonsus Vargas* tells us, that none of that Fellowship, for an 100. years after the Rule received, might fall into any deadly sin; so as all is cocksure for them, however their *Tassonius*, and *Rheinigius*, and *Coprevicius* are slandered with no small faults; and many false tales are told of them by their *Hassenmullerius*, and our Secular Priests, and *Robinson*, and *Waddesworth*, with other malevolents. As for the holy Sisterhood, how-

Mali prælati animas tradunt custodiendas, dæmonibus 1. malis curatis qui eas plus quàm dæmones destruunt. Brom. *ibid. V.* Prælatus.

Quia dæmones non tot committerunt luxurias, &c.

Horror enim est audire quam multa perperam per. 28 ferme Episcopos sint admissa. Naucler. vel. 2. Generat. 31.

Alphons. Vargas Relat. Strategem. Jesuit.

however it hath been in times of yore, that scarce any one of them could be found that was not furnisht with her *Devotus Carnalis*, as *Alvarez Pelagius* informs us; yet now there is order taken with them to be chaste enough (except you would stand upon the overstrict tearms of the Rule of St. *Columbanus quid prodest, &c.* what avails it to be a Virgin in body, if not in minde too?) There were never poor Maids hamper'd with so straight Laws as they; not so much as the Priest at Mass shall be allowed to have but a glint of them: The Bishop himself, when their persons, yet shall not visit their faces. Not to instance in more; Not a Chimney shall be suffered to be made in their private Cells, or if any be made, it shall be stopp'd up, lest some Amorous *Jupiter* should descend down that way in a golden showre; and all this perhaps little enough; Ask the Sisters at *Lisbon* else: Poor souls, what will become of them trow we, if our *Bromiard* say true, who tells us of an holy *Recluse* which had been long meured up in her Chaste Cell; at last espying a fair handsome stripling through the key-hole, having more than a moneths minde to him, and soon after dying, appeared to her Sisters in a woful posture and told them, that for that one glance of her eye, and that one wanton wish: she was damned.

Quid prodest virgo copore, si non est mente? Columb. Regal

Fenestra quâ S. Eucharistiæ elevatio prospiciatur altiùs ne pateat duobus cubitis & unciis 2. ne sacerdos ex altari possit videre moniales. Pro. 1. Gavant. V. Monialium Eccles.

Caminus privatis cellis ne permittatur; & ubi est obstruatur. Pro. 4. Gavant.

Inclusa quædam sanctissima urpetat, &c. Brom. sun. V. Confessio.

Thus are those godly Governours careful to prevent evils: and when they are discovered, are as ready to punish them, having ordained many sharp Laws for the correction

of

of hainous Offenders; As for example, the Council of *Lateran*, *Anno* 1179. enacted, That if any Clerk were taken in that incontinency which is against nature, he should be excommunicated and cast out of the Clergy, which yet perhaps some *Draco*-like Law-givers would have punished with death it self. Other severe Penances have they laid upon Adulteries, and such other lighter sins, as they call them, which we shall meet with in their due places.

So as after all these scandalous aspersions cast enviously upon our holy Mother, who sees not that she surmounts in purity of conversation all her competitors; who while they tax her, are willing enough to forget their own guiltiness. Just as the *Parthians* who in fight with the *Romans*, having slain one *Rustius* a *Roman* Souldier, and finding in his pocket a ribaldish Pamphlet called *Milesii* (as bad belike as the cursed Monk *Dan. Constantine* wrote *De Coitu*) cryed out upon the beastly humour of these Men which could bring bawdy papers into the field with them, whiles themselves who were thus clamorous, had brought along with them, no fewer than a thousand Harlots to follow their Camps. *Clodius accusat machos.*

Such as the cursed Monk *Dan Constantine* hath written in his Book of *Coitu*: Chaucer *Merchants Tale.*

And as for purity of Doctrine, who can make doubt of their sensible advantage? What though they Preach up the lawfulness of the publick Stewes, of a delusive equivocation, of the murder of Heretical Kings, and determine of the horrid sacriledge of a Mouse that eats her maker, the equality of Traditions to the written Word of God, the inerrableness of a sinful

sinful and wicked man: an equal adoration to the Stock and to the Saint, and a thousand such seeming Heterodoxies? yet we must know that if the Church have defined them so, they are *de fide*, and must be believed by us to be no less true than the Gospel. Fond Heretics will not know the Latitude of the power of the Church; but they must be taught, that what Point soever she shall determine, though it be but that *Tobi* had a Dog, and that Dog had a tail, it must in that name go curtant for Fundamental. Upon which weighty considerations it was (for one) that our *Bromiard* could say, *That Faith and Christianity increase and thrive amongst them, like a full Moon, or a blind Horse.*

Heu, Fides & Christianitas crescunt hodie sicut Lunaplena, & equus cæcus. Brom. V. Fides.

Now on the contrary, if you look to the lives of the Oppolites, you shall find their very Leaders fouly Scandalous, and infamously branded; *Martin Luther*, if he were begot by an *Incubus*, yet he was an honest Fryar, as he could say of himself, for 15 years together; then, as the World knows turned Apostate: What though *Erasmus*, and all other his Adversaries, confess he was (setting his Marriage with *Katharine Bora* aside, which in a Cloister they looke upon as no less than Sacriledge) of an inoffensive conversation; for although the wit of any hyperbolical *Balzac*, can play upon him, and say he vomited as many times as he spake; yet he should have much ado to find that (though a *German*) he was once drunk in his life, or guilty of any excess: Yet if a clean life, he had a foul mouth, as both the Pope and King *Henry* can witness, and which alone blazons him

Luth. Serm. Convivial.

 suffi-

sufficiently, was taught by the Devil to cry down the Mass. What if he seriously and plainly confess, That the Devil taking advantage of his former superstition, urged upon him those arguments purposely to have driven him to despair, for his guiltiness of that Idolatrous service That is all one, we must believe it was done by that foul Spirit, in a way of hellish familiarity, and not in any hostile fashion; and although there be never so many proofs of his dying in a composed and Christian manner; yet we must be content to be faced down that he was violently killed by the Devil whom he had served. For *John Calvin*, it is well enough known, that the World rings of him as stigmatized and foully criminous; howsoever *Geneva* magnifies him for Exemplary and Saint-like holiness; and all men admire him for his incredible painfulness in his Station, having for 23 years together Preached daily: besides his doubled Sunday labours, and his weekly Divinity Lecture in the Schools, and all this not perfunctorily performed; howsoever then any wise Man might well think, how utterly inconsistent such assiduous toil can be with basely-lascivious thoughts and actions [*Otia si tollas*, is the old and true word] And howsoever the State of *Geneva*, by authentical Testimony under their publick Seal, have fully cleared him from that malicious aspersion; yet it is enough that a *Balsec*, his professed enemy, an infamous Apostate, hath said it; he cannot be innocent whom such a Saint accuseth, though fifteen years after death. As

Rivet. in Petr. Sanct.

for

for another of their good Leaders *Huldricus Zuinglius*, did it not become him well, of a Preacher of Peace, to turne firebrand of War, to change his Gown into a Corselet, and in stead of his quiet bed, to die in the field? What, if it appear that he was importunately pressed by those of his charge to yield them his presence amids their Troops, not as a Souldier, but as a Pastor (though armed for more security) what if he were unhappily slain amongst other his good Neighbours (as it was the lot of that incomparable *Chamier* at *Montalban*) and after burnt by the *Tigurines* to ashes? And what if (for a marvellous Testimony of his honest intentions) his heart alone was three dayes after such his combustion found, in that heap of ashes, entire and untouched? Yet how can it be other than a foul slur to his reputation, that a professed Preacher should be found thus dead, and wrapt not in Lead but in Iron? Whatever liberty latter times have taken, neither the Antient Councils abroad, nor our *Offobone* Canons at home, would have indured it; and we know who sending the coat-armour of a consecrated person taken captive to the Pope, could say *Vide an hæc sit tunica filii tui*; See if this be your Sons coat.

To let pass their guides, if we cast down our eyes upon their followers in general, Cardinal *Bellarmine* hath passed their doom roundly and soundly: As for the People (saith he) there are indeed in the Catholick Church many bad Men, but of the Hereticks there is not

one good; *Ipse dixit*; and if the Cardinals make up but one body with the Pope, by vertue of that union he can no more erre in his sentence than his Holiness himself; and *totum est de hæreticis*; the sum of all is, The Church of *Rome* after all slanders is holy; the opposite Churches after all Apologies are equally impure as she is holy.

Chap. IV.

The triumph of Power.

As in Glory, Pleasure, and Purity, so much more in Power doth our foresaid Mother of *Rome* exceed all her Rivals. Lest you doubt it, her power is clearly seen in her mighty Jurisdiction, and in her miraculous operations. For first, what is it that her ministerial head wants of omnipotency? Ask *Mosconius*, and he can assure you that the Pope is above law, against law, without law, and therefore can do all things: He can open and shut Heaven, Hell, and Purgatory; He can dispence with vows and oaths; insomuch as in every promissory oath that a man swears, the Popes power is tacitely fore-excepted; He can increase the number of the Books of the holy Scripture; He can Canonize Saints, Depose and dethrone Kings, Dispose of all earthly Dominions;

Supra jus, contra jus, &c. Moscon. de Majest. Eccl. milit. l. 1. De summo, Pont.

In omni promissorio juramento Potestas Papa excipitur. Reg. Cas. Jo. Bacon in 4. Dist. 25. q. 14.

Revis. du Concil. de Trente.

minions; So as it was accurely distinguisht by *Jacobus de Teramo*, that when our Saviour gave charge to render unto *Cæsar* the things that are *Cæsar's*, he meant it for a continuance but only for the present until the time of his crucifixion, telling us that when he shall be lifted up, he will draw all to him; that is (saith he) he will take away all the Kingdoms of the Earth from Temporal Princes, and bestow them upon his holy Vicar the Pope, by vertue whereof he can mould and frame Kings to his own pleasure; For example, he can command a King to take such a wife as he shall recommend to him; he can dethrone and depose the proudest Monarch. Yea what do I speak so narrowly and mincingly of his power? he is *Rex Regum*, and *Dominus Dominantium*, the King of Kings, and Lord of Lords; every rational creature is subject to his rule and command: and in short he hath one and the same Tribunal with God himself; So as it was but his meer Title, that was in our time given to Pope *Paul* the fifth; *Paulo Quinto Vice-Deo*; which after some agitation in the Consistory, was resolved upon by his Holiness to be a Stile not unfit for himself to own. *Genesius Sepulveda* would seem to tell us no less, *Pontifices pro Deo habemus*, we account of the Pope as instead of God himself; *Papa!* this height is for wonder, not for emulation. Now, what if a St. *Chrysostom* shall say, He that affects a Primacy on Earth, shall finde confusion in Heaven; That wind shakes no corn; certainly he were much to blame, that having the Keys of Heaven hanging at his girdle, would not let in himself.

Roderiquez. Cas. Conscient.

Moscon. ubi supra. Omnis rationalis creatura Papæ imperio subjacet. Ibid. Papæ unum Tribunal cum Deo ibid. Gul. Sruther. Spec. Princip.

Quicunque desiderat primatum in terra, inveniet confusionem in Cælo. Chrysost. in Mat. hom. 43. Ibid. Moscon.

If you think fit to look down to the subordinate Clergy, their power will be found no less than stupendious: As no Prelate but hath power to excommunicate, so their excommunication is dreadfully powerful. The Abby of *Fusniack* was horribly infested with flyes; *Excommunico eos*, said the holy Abbot of *Clarevall*; on the next morning those noysome guests are found all dead in the floor: A white loaf, upon the words of Excommunication passed, turns as black as a coal; absolved, turns to the former hew. *Robert Brook* being excommunicate, (and by vertue thereof became *jumentum Diaboli*) the very Dogs refused to take the bones from his hands, which he offered unto them; and as readily snatcht away being tendered by others: They can give up whom they list to the power of the Devil, and rid whom they please from that evil spirit by their mighty exorcisms. And if but a piece of a Versicle of *Despanterius* his Grammer be but muttered over the Demoniack, *Carbasus hic, &c.* the foul spirit dares not abide by it: But if it be some stiffe Fiend, such as the *African* conjurers of *Fez* were wont to stile *Aerie* spirits, let but St. *Francis* threaten to send Fryer *Juniper* to him, he dares not stand the encounter: so as it was a word of unjust disparagement which *Chrysostom* could cast upon their Exorcists, *Nos miseri, &c.* miserable and woful creatures that we are, we cannot so much as expel Fleas, much less Devils. But it is yet a far higher power which every Priest by vertue of his office can and dares challenge to exercise, even no less than

Vita Bernardi. A. Roberto Grosthead. Ep. Lincold. Vivaldus, *Excom. est jumentum Diaboli.* *Ossa tacta* Rob. Brook *excom. per* Thomam Becket *canes noluerunt comedere.* Florileg. An. 1170 *Mr. Clovet* in his Motives to Conversion. Leo African. descr. Africæ. *Diabolo possidenti quendam, dicit* Franc. *Faciam Fratrem Juniperum venire contra te, nisi recedas, & Damon subito recedebat.* Lib. Conform. Franciss. *Fœcundatur fructu.* 8. *Nos miseri & calamitosi qui neque culices expellere possumus; nedum Dæmones.* Chrysost. *in illa, Qui credit in me majora faciet.*

to

to create his maker. *Cassenius* can tell you, *Licet Angelus*; although (saith he) one Angel can move one Heaven, yet he cannot bring down one of those Heavens to the Earth: But a Priest can speedily and suddenly fetch the true body of Christ from Heaven to the Altar, even in so short a space as the Sun can diffuse his beams of light; Yea herein a Priest saith the Author, exceeds the power of the Archangels: And I hope we shall not need to strive to go higher; and let this be the beginning of her miraculous operations, though ordinarily and constantly wrought: There is a world beside of extraordinary and occasional miracles whereby her Religion is not a little honoured and confirmed. I wis, our Reformers must confess themselves here to seek: Can they boast of a St. *Bridget*, that having given a piece of Bacon to a fawning Curr, yet after he had eaten it, found it again restored in her Kettle? That but signing a new-born Infant with a Cross, caused it to disclaim the wrongfully imputed Father and to name the true, and was not the childe (trow we) as miraculous as the Saint, that he could know his own Father? That for a proof of her Virginity, did but touch the sear-worm-eaten wood of the Altar, and turn it fresh and green. Can they brag of a Saint *Swithine* that by making the sign of the Cross made whole the poor womans Eggs that were all unhappily broken in her basket?

Licet Angelus possit unum cœlum movere, &c. Cassen, Glor. Mundi. 4. num. 6.

Imò verò superat potestatem Arch-angelorum, ubi supra.

St. Brigida *panem datum cani adulanti, quod restituitur in caldario; vita* Brigidæ *Kildurensis à Cogitoso ejus nepote scripta.*

Os infantis nuperrimè nati, &c.

Pater meus non est Episcopus Broen, sed homo ille vilis qui in populo ultimus sedet. Jo. Capgrave in vita Brigidæ.

Tangens lignum altaris, in testimonium virginitatis, statim viri de factum est, vita Brig. p. 206. *Ova fracta paupercula signo crucis reparavit.* Florileg.

St. Brendanus Paschalem solemnitatem supra monstrosam maris bellnam per septennii spatium celebravit. Gerald. Camtr. tures de mirac. c. 10. *Post longos & indefatigabiles labores desideratissima Paradisi terrestris visione, &c.* Idem Ibid. *Libro de sanctis Hibernicis nuper Latinis edit.*

Can they shew us a St. *Brendan* that for seven years together celebrated his Easter upon a Whales back, mistaken at first for an Island? but when it was perceived, St. *Machutes* (as happy was) by his Prayers fixed that Sea-monster for starting; so as after that, the same Saint travelled so far as to the Earthly Paradise, and as good luck was, returned safely home: But whether that whale lay there lieger for the whole seven years together, or whether it came kindly every Easter to seek and find out Saint *Brendan*, and to offer the service of his back to so holy a purpose (because the Earth could not afford room enough for that business) truly I cannot shew you.

Can they produce such a Saint as St. *Fingare*, who sailing from *Ireland* upon a broad leaf into *Cornwal*, in the disappointment of her shipping, being martyred by the *Tyrant*, carried her head in her arms (just as the great *French* Saint did) up to an hill not far off, with intention to bury it there; but hearing some unquiet Gossips scolding there, brought it down into the Valley, and washing it in a Well that sprang up there purposely in the place, quietly buried it and her self? Now in mind, Dr. *Picardus* of *Paris*, the late Ill-advised Editor of those uncouth relations of the *Irish* Saints, with so great gravity and authority, was much to blame to give the Hereticks such free leave to laugh at those too admirable Stories, which otherwise they might have perhaps passed over without any great change of countenance, or at least with an easie smile; whereas now they cannot but

Videant. sanè si volunt segreges modierni. Vi. [illegible]ard. præfat.

but laugh a good at his so prodigal indulgence and prodigious faith.

Can you brag of a Saint *Clare* that stood still from Holy-thursday in the afternoon till the Saturday Vespers in one place [*nihil perpendendo*] thinking of nothing? wherein yet she had not so much patience as her Sister-Saint in *Ireland*, who putting her hand out of her window, had a *Throstle* came and laid her Eggs in her hand: where the good woman stood stock still till those Eggs were hatched, and in all likelihood stirr'd not till the pretty Birds were fledge, that she might not lose the fruit of so great a mercy: In the mean time we must think the place was no less sweet, than was the musick of that grateful Bird.

Can they shew us such a merciful Saint as the good Abbot of *Willar*, who to save a poor big-bellied womans longing, killed his Oxe, and gave the poor soul a good piece of Beef thereof, which yet was the next morning found alive soundly grazing in his pasture? Can they tell us of such a Saint as the holy Bishop *Evermodus* of *Raceburg*, who thinking to lay his Mittins upon a spirgat on the wall, left them hanging upon the Sun-beams; right, so as Saint *Bridget* (a like mistaking) hanged her wet cloak. Can they shew us such a *Thaumaturgus* as Fryar *Conrade*, who raised five men from the dead? or such a powerful Orator as Fryer *Antony* of *Padua*; who finding his labour lost in converting the Hereticks, went to the Sea-side and called the Fishes together; both small and great, which in whole shoals assembled themselves,

St. Clara. stetit à die Jovis sancto post vesperam usque ad Scabathi sancti horam tertiam nihil perpendendo Lib. comform. fol. 105.

Lib. de sanctis Hibern. *practitat.*

Wilhelmus *Abbot Willariensis jussit oeconomum bovem suum, &c.* Spec. exempt. ex. Tho. Canterprac.

Everm. Raceburg. *Episcopus Chirothecas deposuit; invente sunt in aere pendentes.* Lib. de sanct. tribun. Fr.

Conradus *qui suscitavit quinque mortuos.* lib. Conform. pag. 199.

Ingens multitudo piscium accessit & caput extrebant extra mare. Conform. Franc. Fæcundatur.

selves, and lifting up their heads above the water, listened very attentively to his forcible perswasions, and no doubt could not but be turned Catholiques, as they plainly testified in their silence: The success whereof could not but stir envy in the peevish Hereticks, who bidding the holy Man to supper, set before him a great ugly Toad, urging him with that charge in the Gospel [*Whatsoever shall be set before you, eat*] but he did only make the sign of the Cross over it, and it was suddenly turned into a goodly fat Capon, piping hot from the spit. Can they name us such a Favourite as Fryar *Benedict* of *Aretium*, who having been much devoted to the blessed memory of the Prophet *Daniel*, had a great mind to visit his Tombe in *Babylon*; but being disheartned with the length of the Journey, and the fear of the Dragon that keeps it, one day as it happily fell out, an huge great Dragon appeared to him, and enwrapping him in the windings of his long-sweeping tail flew away with him roundly to *Babylon* (was not his heart at his mouth, think we, the while?) and set him down fair and softly close by the Tombe aforesaid; where he viewing that sacred Corps, made so bold out of his deep devotion to borrow a finger of it to keep for a precious Relique: When straghtwayes up was he snatcht again by that friendly Dragon, and carryed gently and safely to his own Cell. Can they speak of such a Saint as *Christina*, who dying in her childhood was kindly welcom'd into Heaven, but was withal offered the

unde Bufonem ingentem, &c. ecce corpus caponis callidissimum & oleus, &c. ibid.

Fr. Bened. *de Aretio multum devotus* Danieli *Prophetæ, affectavit ejus sepulchrum, &c.* Lib. Conform. fol. 73.

Dionys. *Carthusianus de 4. Novisse. Part. 3. cic. à Kellero numero in Miscellan.*

the choice whether of staying still there in happiness, or returning to the Earth again for her greater merits in delivering poor souls out of their Purgatory torments? She like a most charitable Saint, chooses the latter: Down therefore she comes to this lower world; where yet she so lives as not abiding the stench of the sins of Men, she makes her residence on high, perching on the tops of the tallest Trees, and the loftiest Pinacles, and satisfies her hunger with the milk of her own breasts: And why might not her Virginity afford her milk enough out of her own store? Ask *Dionysius* the *Carthusian* else.

But not to instance in thousands: Can they sample us with such a pattern of powerful Sanctity as blessed St. *Francis* Christs Standard-bearer, as they stile him, and Jesus typical; Heaven and Earth are filled with astonishment at his wonders: What should I talk of the pretty miracles of the reclaiming of his Brother-Wolf, and instructing of his Sister Sheep; the obedience and homage done to him by the Fowls of the Air, Fishes of the Sea, and the Ants of the Earth, or the Spider which he willingly swallowed down his throat at Mass, creeping whole out of his thigh; or water fetcht out of the Rock to satisfie the thirst of that honest Man which had lent him his Asse; or a lock of his hair laid in the

Vexillicer Christi. Lib. Conform. *l.* 1. Fructu. 10. *pag.* 140. *Ovem sibi oblatam sic instruxit ut cum Fratres in Ecclesia cantarent, ipsa ingrederetur, ut sine alicujus informatione genua flecteret, vocem balatus emittens.* Lib. Conform. *pag.* 191. Franciscus *dicendo missam in calice aranea invenit quam, nolens projicere, bibit cum sanguine,* &c. fol 72. *Aquam de Petrâ bibendam dedit oratione suâ cuidam cujus asino vectabatur.* Conform. 187. *Capilli B.* Francisci *immissi muro fracturam redintegrarunt.* Conf. fol. 193.

crack

crack of a riven Wall, making up the breach without Mortar, and a world of the like feats; The History of his wonderful Conformities to Christ published lately with great authority by *Bartholomæus de Pesis*, doubts not to tell you, that as he was conformed to Christ in his Wounds, so he transcended Christ in his Miracles: If our blessed Saviour turned some Vessels of Water into Wine, *Francis* turned a whole Fountain so; If our Saviour Raised some few from the dead, he and his then-present retinue raised up no less than a thousand: After his death, by his Merits, he freed a thousand souls out of Purgatory, as the Devil told a certain Baron living in the *Alpes*; and with that train his soul was seen by *Bernadus de Quinta Valle* in the form of a bright Star ascending into Heaven, and was triumphantly met in the way by Christ and his blessed Mother, the Angels, the Apostles, Martyrs, and holy Doctors, and placed in a throne of the highest order of Seraphims, the formerly vacant seat of *Lucifer*. Lastly, for it were easie to be endless, Can they tell us of any holy building that travell'd through the Air (God knows why, and when, and whence) two thousand miles at once, as our Lady of *Lorettoes* Chappel

Nihil Christus fecit quod Franciscus non fecit, imò plura fecit quàm Christus. Lib. Conf. fo. 1149.

Fontem aquæ mutavit in vinum in Marchia page 147.

Christus semel aquam in vinum mutavit, Franciscus ter.

Christus semel transfiguratus est, Franciscus vigesies.

Franciscus & fratres sui supra millenos mortuos ad vitam revocarunt, plus mille Diabolos ejecerunt. Mart. Luther. *in præfat. Germanic. lib. prefixâ.*

Dæmon Baroni quidam moranti in Alpibus juxta Eugubium narrât mortem Fra.

& ait, datæ sunt ei animæ plusquam mille pro suo comitatu, quas suis meritis liberavit. Lib. Conf. p. 318. *Obviam venerunt ei ad cœlum ascendenti, Christus, mater ejus, Angeli, cœtus Apostolorum,* fol. 324. *In supremum omnium ordinum, 1. Seraphico locata est anima* Franc. ibid. *Domus Lauret. ter mota loco ab Angelis, 1. per miliaria.* 2000. Tursel. in Præf. hist.

did?

did? Have they any such strange and faithful Records as the golden Legend, *John Capgrave*, *Speculum exemplorum*, and such other famous Monuments? which perhaps the Hereticks and some ill advised friends may slander as lyes; calling them *Miraculorum monstra*, as *Melchior Canus* did, and stick not to say, that if the Saints in Heaven could know what is written of them, and could be capable of Humane affections in that Region of impossibility, they would surely blush for shame, to see such prodigious tales fained concerning them; and as they say, *Socrates* when he read *Plato's Dialogismes* could say, *Quam multa de me mentitur adolescens?* so doubtless would they say; How many gross lyes do these idle Cloisterers raise of us? Yet for all that, honest Catholiques do as verily believe that St. *Patrick* raised not only *Fota* from the grave after he had lyen there ten years; but also the great Gyant *Glasse*, a man of an 120 foot long, the *Irish* Kings Hogheard, an hundred years after his burial, and christned him, and freed him from his old torments? And that the seven Sleepers in Mount *Celius* after two hundred years lying on the right side, did on the sudden for more ease turn them to the left; as fools abroad do believe, that all the posterity of the persecutors of St. *Thomas Beckes* are at this day born with long hairy Tails dangling down behind them.

How many lies does this young man tell of me?

Jo. Capgrave de vita St. Patricii.

Sextus Rex Edward. in mensa sedens Westmonast. risit & dixit septem dormientes in monte Celio requiescere jam 200. annis in dextro Latere, jam vertisse Latus. Anonym. Continuat. Hist. de best. Angloy.

No,

No, no, all other pretended Churches may go whistle for Miracles; whereas *Lipsius* can tell you of the two Ladies that have done hundreds, and every story can inform you how frequently the retired Cells of holy Hermites have been visited by Celestial guests: Only the spight is, the holy Book of Conformities it self tells us, That the Devil himself hath not seldome appeared to Fryar *Ruffin* and others of his Fraternity in the garpe and form of Christ, and in such illusions hath so cunningly demeaned himself, that he hath dangerously deceived the beholders; and we know who told us, That Satan himself is often transformed into an Angel of Light: now all the craft is to discern the counterfeit Angel from the real Devil. *Luther* it seems, would pretend to some such skill; for when a Neighbour of his, a Maid lying on the bed of her sickness, had represented to her a very glorious Apparition, which both she and her friends thought no other than heavenly, they sending for *Luther* to behold that radiant spectacle, he straight resolved it was an evil Spirit; charging the Maid to defie it in that name, and to spit at it; which with much ado she at last yielded unto; whereupon that glittering Angelical apparition suddainly turned it self into an ugly Serpent; and crawling upon the bed of the sick person, bit her by the ear, and having drawn blood of her, vanished: Some eyes are more

Diabolus in forma Christi apparere præsumpsit multoties Ruffino. Lib. confor. Conf. 7.

2 Cor. 11.14.

Luth. Serm. Convivial.

more piercing than other; howsoever therefore advantage is hereupon by incredulous men to doubt, whether an ignorant Fryar can be more likely to discern which is the true Devil, than the wisest man was able to know (in a Schism of some fifty years continuance, when two or three Popes were tugging together by the ears for *Peter*'s Chair) which was the true Pope! Yet we must take it for a sure rule, that the Devil may appear in all colours but white, and so long as he hath not a cloven foot, all is false. In the mean time, the Miracles of *Rome* remain unshaken by all froward infidelity. The fond Hereticks are ready to choak us with *Vespasian*'s cure of a blinde man, and of a lame man too; and of the great cures that were done by *Pyrrhus* his great Toe, yet neither of these were Saints and to colour and excuse their impotency, can tell us of *John Baptist*, who did no Miracles; and think to stop our mouths with the profession of our *Felinus*; *Multi non sancti, &c.* Note, saith he, that many who are not Saints, yet do work Miracles either by force of the words, as in the consecration of the Eucharist, or by vertue of their place or family, as the *French* King, and those of the house of Saint *Paul*, or by Art Magick; and are apt to strengthen their conceit with that resolution of our famous Postiller *John Ferus*; who tells us that new Revelations will indeed stand in need

Jo. Gerson.

Vespas. *Sputo curavit cæcum, contactu pedem restituit claudum.*

Nota quod Multi non sancti faciunt miracula; aut vi verborum, ut consecratio Eucharistiæ, aut vi parentelæ, ut Rex Franciæ, vel illi de domo S. Pauli, aut arte magica. Dominic. Fe lin. in Cap. Venerab. de Test.

Nova revelationes egent novis Miraculis; Vetus autem doctrina sive de Lege sive de Evangelio non indiget novis miraculis, &c. Jo. Ferus in lib. Judicum.

need of new Miracles: But the old Doctrine whether of the Law or Gospel, needs no new or further Miracles, since it is so sufficiently confirmed already, that if an Angel from Heaven should teach otherwise, and confirm his Doctrine by Miracles, he were justly worthy to be accursed: But let them enjoy their own dull inefficacy, and rest content with their own confessed disability; we see in the mean time what just reason the Church of *Rome* hath to triumph in the visible power of her unlimited Jurisdiction, and of her (if not incredible) yet unparallelable Miracles.

CHAP.

Chap. V.

The triumph of Piety or Devotion.

A Profeſſed purity of life without true piety in the heart, is no better than guilded Hypocriſie; Sincerity of Devotion is the main ingredient to a Saint: And herein, if it may appear that our ſaid Mother of *Rome* doth as far exceed all other Churches, as her ſeven hils (where ſhe ſat of old) do overlook the *Martian* Valley (where ſhe now reſides) the day and the cauſe is clearly ours. Now then, what do we account Devotion, but faſting and praying, and all other acts of Religious worſhip? In all which, who dares offer to compare with the great Metropolis of Chriſtendom? Firſt of all her Faſts, and her Feaſts, do as it were divide the year betwixt them; and are not thoſe Faſts as ſolemnly and ſeverely kept, as if all men from the Cradle had taken example of St. *Nicholas*, who (they ſay) when he was an Infant, did two dayes in the week (Wedneſdayes and Fridays) content himſelf with ſucking but once a day. As for Wine and Sweet-meats, they break no ſquare how plenteouſly ſoever poured down; It is fleſh that breeds the quarrel. In the great Deluge, the Sea eſcaped the curſe; only the

Earth and her ſtore contracted impurity; Let the Maw be crammed never ſo full with the moſt delicious and proritative Fiſh or Viandes, and let them ſwim in the moſt inflaming Liquor, here is no Faſt violated: The Lollards are ſtrangely miſtaken; it is not abſtinence but change of diet that makes an holy Faſt: and what a vain brag it is of their great Champion, *Noſtræ compotationes, &c.* Our compotations are more ſober than your Faſts: And full unjuſtly doth *John Gerſon* check our holy Maſters with the proverb of the Theological Wine, and the *Jacobites* Cakes: neither is he worth his ears that hath not learned to diſtinguiſh betwixt *Jejunium Jejuni*, and *Jejunium Jejunantis*; and that cannot both commend, and brag of faſting with a full paunch: But to ſpeak ingenuouſly, it is not a meer not eating that is ſo pleaſing to God; for then *Apollonia Schriera* who received no food into her body for ten years ſpace, ſhould paſs for a Saint of greater merit than any Hiſtory ever before recorded; and *Elgenvougen End* the Maid of *Meurs* ſhould go beyond her no leſs in reputation of ſanctity, who abſtained ſixteen years from any bodily ſuſtenance; but therefore only is faſting acceptable to God, for that it gets us a ſtomach to our Devotion: So as *Chryſologus* had reaſon to ſay, *Jejunium ſine pietate jejunat*; A Faſt without Piety may faſt for any acceptance. Now if you will meaſure Piety by tale of Prayers, what Church under Heaven is not over-matcht by the *Roman?* Tell me where elſe ye can find the perpetuity

Chamer. *Noſtræ compotationes ſunt modeſtiores veſtris jejuniis. Vinum Theologicum & Torta Jacobitarum ia proverbium abierunt* J. Gerſon Alex. Alenſis. *Pleno laudant jejunia ventre.*

Gulielm Fabrici *Obſervat. Medic* Cent. 5. Domino Brederodio.

Chryſolog. Serm. 42.

petuity of a forty-hours Letany, upon all publick occasions of Drought, Rain, Famine, War, Pestilence? where so solemn Processions? where such thraves and lasts of private Oraisons, which without the well-deviſed helps of stringed calculation, could never keep even reckoning? where such a world of new-multiplied Rosaries? where such Masses and Dirges, and funeral Obsequies for both alive and dead? Shew me elſe-where another *Egidius Albornotius*, that by his last Will and Testament, took order for fifty thousand Masses to be sung for his soul: Shew me where so many thousand Torches are flaming at a Cardinals Funeral, that the wax amounts usually to no less than six thousand, or eight thousand pounds: And no marvel; for whiles some other Religions rest piously contented with the care of pleasing one Mediator, the *Roman* abounds with as many Mediators, as there are Saints and Angels in Heaven. They have learned better manners than to rush in rudely to the presence, and to press to the chair of State; and to blurt out their bold petitions to the King of glory: They are taught (whatever *Chrysostome* saith to the contrary) to make their humble addresses to some friendly Courtiers; and speed in their suit thereafter: And for this purpose, how happy are they in the variety of their Cœlestial Patrons; what dolts were the *Pagans* of old, to adore such mean ill-chosen Deities! The *Thurians*, if the *North* wind do but bluster a little upon the threatning Navy of their

Genesius Sepulveda in vita Albornotii Cardinalis.

Lib. Ceremon. Sacr. Tit. de Cardinal.

Nobis non opus est Atricensibus, &c.

Xenoph de expedit. Cyri.

enemy *Dionysius*, clattering the Ships one against another, straightways are ready to Sacrifice to that propitious Deity; and now who but *Boreas*? And the *Romans* erected Temples to the Green-sickness and Ague, for want of wit and better grace: But these Christian Devotionists know where to meet with their Beautified and Canonized Patrons at all seasons, and upon all Occurrences: On St. *John's* day they can implore that Saint especially for a Benediction upon their Wine, on St. *Stephen's* day for their Pastures, on St. *Mark's* for their Corn, on the Assumption of the blessed Virgin for their Herbs, Plants, Roots, and Fruit, &c. As for the Marinary Deities, they have plenty, for fear least some of them should not be at leisure, or otherwise imployed in the vast element; St. *Andrew*, St. *Clement*, St. *Barbara*, St. *Nicholas*, and St. *Michael* the Archangel, whose *Grecian* Promontory *Malea*, when they pass by, they are glad to ply him with their best Devotions, that he would hold still his wings, from resting too hard upon their sails, and how can they miscarry under such Tutelage?

Pallori & Febri fana fecerunt August. de Consens. Evang. l. 1. c. 17.

Hactenus Passagium terra sanctæ.

Add to these the settled course of their Canonical hours, which either no secular occasions may intermit; or (if necessity intervene) must be as necessarily redeemed with all speed, least the supplicant should die in Gods debt: Yesterdays task therefore may be done to day, this days to morrow; however the grumbling votary (weary of the burden) is ready to say, *Sufficient to the day is the evil thereof?*

In

In this therefore *Luther* when he was a Fryar approved himself a true Paymaster, that on the Saturday still lockt up himself close to defray the debt of his omitted devotions all the week long: In the performance whereof, so that the number be kept up, it matters little what the intention of the thoughts be: So that the Beads knack, and keep just reckoning, let the eyes rove, and the ears listen, and the feet walk, and the heart ramble, the work is both done and accepted.

Luther Serm. Conviv.

Non est de ratione orationis ut cogitet orans de ipsa locutione & Suarez. de Orat. l. 3. c. 4

Now for the better fixing of the thoughts which are apt to wonder upon all occasions, and for the heightening of devotion, they have their sacred Images, before which they are lowly Prostrate, adoring not the statue or picture it self as such, which even the Heathen Idolaters professed to abhor; but the Saint represented by it. And what if their St. *Thomas* his determination be that the resemblance is to be entertained with the same act of worship with the Prototype; which is more than the Fathers of *Constantinople* required to be done to the Image of Christ himself (the respect whereunto they only equalized to the Veneration of the Book of the holy Gospel) yet they are under a sufficient guard of distinctions to free them from the imputation of any but a mis-interpretative Idolatry; and what though it be confessed that the subtilties of those intricate distinctions is such, that plain unlettered Laicks, not understanding them, do commonly mis-bestow divine worship upon those stocks and stones; and though Pope *Gregory* himself,

Satram Imaginem Di Jes. Christi æquo honore cum libris Sanctorum Evangeliorum adorati decernimus. Concil. Occam. Const. 8. Can. 3. Spalat. part. 3.

professedly forbad their adoration; yet wee have learnt of *Gregory de Valentia*, that whiles the holy Apostle *Peter*, tells us of some abominable Idolatries, he plainly intimates that there are Idolatries, not abominable, such as these now used under the Gospel in spight of all sacrilegious *Iconoclasts*, not as Laymens books for history only, but as the sensible helps of pure devotion. Furthermore, who can be ignorant of those sweet ditties, and Angelican Hymnes, (far beyond some of *Marianaes Canticles*) wherewith their devotion is not a little elevated, in the severalties of their holy Offices; so exactly revised of late, by their only Poetical Pope *Urban* the 8th. that there are no fewer than 900 false quantities (if we may credit *Gavantus*) corrected in them; although the fleering Heretiques will be apt to wish that his holiness had rather bestowed his pains, in correcting the faulty sense of the prose, complaining that in their late corrections, they have (like untrusty Tinkers) pretending to stop one hole, made two: For example, let Pope *Innocent* himself be heard speak, your Brotherhood (saith he) requires to know, why and how it comes to pass, that whereas in the secret service of St. *Leo* according to the old Copies it was wont to be read, *Grant Lord we beseech thee, that this our prayer may be available to the soul of thy servant* Leo; now in our late Missals, it runs thus, *Grant we beseech thee, O Lord, that by the intercession of St.* Leo, *this prayer may be available to us*; which

ἀδιαφόρως ἀλλὰ.

Tertio loco Tua Fraternitas requisivit quare fuerit mutatum &c. Innocent. P. de Celebratione Missæ Cap. cum Martha; etiam cit. Jo. de. Neapoli qu. 41 ad finem.

which (saith the said *Innocent*) must be so understood, that our Prayer should sue to be available in this regard, that the Saint above may be more and more glorified by the faithful on earth. Thus cunningly is the Cat turn'd in the Pan; and in stead of our well-wishing to *Leo*, *Leo* is become an Intercessor for us; and the improvement of our devotion must be, that the Saints in Heaven may more palpably rob God of his honour. But this is but the Heretiques glose, of *Bordeaux*, which mars the Text; and so let it pass.

As for the particular Exercises of Devotion which consists in the Benediction of things, consecration of places and persons, solemnization of Times, Canonization of Saints, hallowing of Bells, Election of Divine Patrons of Cities and Churches, exorcization of Devils, honouring and transporting of Reliques, where shall you find them so much as mentioned but in the *Sees Apostolique?* where did you hear ever of a Sword, or a rose blessed on a Christmas-day, or upon the Sunday of *Lætare Jerusalem*, and sent to the great Potentates of the earth by any, save *Peter's* successor! as *Pius* the second to *James* the second of *Scotland*; *Sixtus* the fifth to the Prince of *Parma*; where of any flagg? or Banner, blessed with the sure promises of victory, as in 88? where, of holy Keyes sent from the bodies of *Peter* and *Paul*? Shortly, I would fain see any Religion under Heaven yield such a Benediction of Holy-water, as his Holiness useth, over that parcel, which

serves for the making up of his *Agnus Dei*: wherein he prayes to God *Ut ea quæ, &c.* That thou would'st be pleased so to bless these things which we have purpos'd to infuse into this vessel prepared to the glory of thy Name, as that by the veneration and honour which is done them, we thy servants may have all our crimes done away, the blots of our sins wiped off, pardon obtained, and graces conferred, that at the last together with thy Saints, and Elect ones, we may merit to attain everlasting life.

Ut ea quæ in hoc aquæ vasculo præparata ad nominis tui gloriam infundere decrevimus. Bees. Lib. Sacr. Cerem.

The ignorant Protestant is now ready to ask his Holiness for his *Quo Warranto*? What ground of warrant he hath to make so bold a Petition? when God hath made any promise to grant a request of so high a nature? who might as well quarrel with all the Energetical Prayers of the Church; all which hang upon the same string: As those which are used for the Exorcisation of Rue, Hypericon, Aristolochia, and other holy Ingredients for a powerful fumigation against Devils, for the blessing of Clouts in the way of cure of Diseases, the hallowing of the Corner-stone in buildings; of Palls, Vestments and Altar-cloaths, of Beeds, Grains, Bracelets, of Chalices, Bells, and all other holy Utensils, and a world of the like implorations; not considering that the word is Universal, *Quicquid petieritis*; and that besides, both the Church and his Holiness being freed from the danger of Errour, may safely say; *Quod volumus sanctus est*, What we will is holy.

Now upon all these occasions I cannot but bless

bless my self to see the reverend scrupulosity that is used in medling with these holy things. That in an holy Procession on *Corpus Christi*-day, no Lay-person may so much as look out of their windows: That on that day no Relique of any Saint may be carried; That on other dayes no Image of the blessed Virgin, or any Saint may be carried about, save only those which are pictured in silk or woven work: That the Corporal cloth may not be toucht either of any Lay-man, or any of the holiest Sisters, till after the first washing: That the Alter-cloaths must have their peculiar Brushes; That no Gloves be worn in a Quire; That no guilt Chalice may be used; That no *Agnus Dei* may be toucht by a woman; the liberty whereof given by *Sanchez* the Jesuite is shrewdly checked; and a thousand the like Curiosities which do sufficiently argue the awful respects which they bear to the very circumstances of their Devotions: But what shall we say to the substance of their highest act of Piety? If some villainous heretical Mouse shall have unhappily lighted upon a consecrated host; let *Peter Lombard* the great Master of Sentences be ask't, *Quid sumit mus?* What doth the Mouse eat, He will answer you, *Deus novit*: God knows, and it is his wisest way to do so: For, if he shall say, A Wafer, it is Heresie; for consecration is past; the bread is transubstantiate into the body of Christ. If he shall say, The body of Christ: how odious it sounds to seek a Saviour in a Mouses belly? Hold thine own *Peter*, there is no safety but in silence; neither

Non è fenestris inspiciant laici. Gavant. Prov. 4.

Corporale non debet tangi à laicis nec à sacratis faminis. Act. Mediolan. Eccles. c. Sacrat.

Post primam Lotionem potest tangi & reparari. Ex. Syl. V. Corporale.

Unde non placet Sanchez. *qui eos tangi à faminis concedit.* Cantiter.

Agnus; neque laici eos tangant, neque forcipe, neq; chirothecis, sed clerici in sacris. Enchirid. Epor. Gavant. Tit. Agn.

ther can we be too chary in the management of such sacred matters: For example, So it was, that in a certain Town wherein the Pestilence raged grievously, a poor Hostler lay infected on a pad of Straw in his Stable; sends for the Curate of the place to give him the Sacrament; the Priest being (as he had just cause) fearful to come over near to the contagious person, got a long stick, and in the cleft thereof puts the consecrated host, and offers it to the sick man; the cleft being somewhat too wide, the host slips out, and falls upon the ground; there being then (as it fell out) divers Goslings in the room, they straight run and gobbled up that sacred morsel; yet so, as that by reason of their likeness to one another, the amazed Curate could not distinguish which of them it was that was guilty of that horrible sacriledge, the distressed man pitifully bewails that woful mishap; order is taken (besides this own penance) that the whole gaggle of those Goslings must be burnt to ashes, and those ashes laid up in the Sacrary; so the ill-bestowed Deity is sure to be met withall somewhere. The Relation I h[illegible]m sure hands; which, or the lik[illegible]t might occasion that Act of the Ch[illegible]ch o[illegible] lain, forbidding absolutely in a tim[illegible] of lence to give the Sacrament *cum i[illegible]*; whiles yet others allow it to be given in a Silver-spoon, where is not the like danger of miscarriage.

Eucharistia in peste non debet ministrari cum instrumento. Act Mediol. Eccles. de cura post. c. 15. *Alii concedunt cum Cochleari argenteo.* Vener. in Exam. Epor.

But I must needs take leave to wonder, how this care can consist with the relation which

which I had made to me by Dr. *Tilenus*, a man both famously learned, and undoubtedly creditable; who told me, that coming through *France* hitherward, lodged in the City of *Roan*, there fell out that night a dangerous fire not far from his Inn; which being at last happily quenched, moved much matter of talk to the neighbour Inhabitants; amongst the rest; the next morning he heard an old woman and a Blacksmith discoursing of that business: Had not I (said the woman) obtained of the Curate to cast the body of our Lord into the flame, that fire would not so soon have been quenched; Tush, said the Smith (who perhaps might have some tincture of Huguenotism) had not I procured the next houses to be suddenly pulled down, your device and the Curates had not saved the whole Street from burning. Was there ever heard of such a Receit for fire? That a Christian should burn that which he adores? Let that old woman by my consent pass for a Witch, that made no bones of offering this tort to a Saviour whom she had formerly abjured, rather than so foul a thing should be practicable: Yet those Catholiques bear a fairer respect to the Sacrament than so; who were wont to hang it on the Church door for blessing of the Air, for preservation against Hailstones; A practice which yet is forbidden by a Provincial Synod, seeming indeed very improperly to incroach upon the Office of the *Agnus Dei*, whose best and well allowed use is (not to be hanged upon trees

Non adhibeatur in valvis ecclesiæ contra Grandinem, benedicendo acrem. Prov. 3. Gav. V. Euchar.

Eorum cera adoleatur ad suffumigationem contra Tempestates.

Non suspendantur in ramis arborum, &c. Eucharyt. Ep. Tit. Agnus.

to

to procure fruit, or to be cast into the field to mend the soil) but that the Wax of it be burnt for a suffumigation against Storms and Tempests: neither can it be denyed that the Prelates of the Church under the *Roman* dition are worthy of great commendation for their care in providing for the honour and safety of the Eucharist; ordaining that every eight day the holy parcels be renewed; and that every careless Curate which shall suffer the holy parcels to putrifie in the Pixe, shall pay thirty dayes severe penance for his neglect: which lest it should fall out for want of light, it is ordered that a Lamp shall hang alwayes burning before the Eucharist; neither is it fit that a Divine power should dwell in darkness. But amongst all their acts of Piety, none is more eminent than those that concern the Saints, whether in their Canonizations, or the Adoration of them and their Reliques. As for the first, I cannot wonder enough why his Holiness when he goes about that act of his Apotheosis, should need publickly to protest, that he intends not to do any thing that may be prejudicial to the Faith, or to the Catholique Church, or the honour of God; doubtless he were very hard-hearted that should not believe him without any such passionate asseveration: but I perceive there is somewhat in the wind; For besides the many counterfeits that there are in the World, which are ambitious of Saintship (as the holy woman in *Bretsia*, whereof *Gerson* speaks; who professed to read all mens sins in their foreheads, and that she could every day deliver

Putrefactis hostiis (quod absit) in Pixide, custos earum 30. diebus puniatur. Ex. Sylvio. Euchar. 2. q. 9.

Ante Eucharistiam semper ardeat lampas. Ex. Prov. 1.

Papa facit protestationem, &c. Lib. Sacr. Cer.

deliver three souls out of Hell; And that other extatical Damosel, which pretended an union with God, above all humanity; or *Magdalene de la Croix*, or the holy Maid of *Kent*, or the military Pucelle of *France*) It seems (as I learn from the Book of Holy Ceremonies) that his Holiness was once compelled to Canonize a Saint against his will; and so, had need to cry, *Domine vim patior*; But, if that were all, why doth he now, that he is free from all constraint, so oft and earnestly call on the people to pray, that God would not suffer his holy Church to erre in that act he goes about; Now you may be sure the Heretiques will not stick to say; If his Holiness were conscious of his own indefectibility, in this service, he would save his breath for another purpose.

Sæpe in Canonizatione Sanct. monet omnes precentur ne permittat Deus Ecclesiam suam errare. (Lib. Sacr. Cerem.)

It is true, and they take it from learned *Vivaldus* (for which he cites the gloss also) that Canonization of Saints, and Probation of Miracles is one of the greatest and weightiest businesses that can be proposed amongst Christians, and is no less than *de fide*; For, as the same Author out of *Ambrosius Catharinus* truly observes; If one Saint may be doubted of, why not another? and so the Heretiques should be in the right, whiles they teach it to be a matter of much hazard to call upon the Saints; which were horrible to affirm. When therefore they shall look into the Calender, and shall find some Saints that were not so much as men, and more, that were not so much as honest, how can they choose but say as the Psalmist did of the Idols, they that make them are like unto them,

Canonizatio & miracula probare est una de majoribus causis quæ inter Christianos proponi possunt, & quæstio est de fide, ut ait glossa in sedis. Vivald. candel. parte 3. a. 13.

Si unus Sanctus vocatur in dubium, etiam ceteri vocari possunt, &c. Ibid. Vivaldus ex Ambr. Catharino.

them, and rather incline (as *Erasmus* professes to say) *Sancte Socrates ora pro me.*

But the best is, the World is out of fear of too much over-lashing in this kinde; for that it is taken for a fatal rule, that the Pope commonly survives not this act of Divine state, above one year after he hath performed it; which *Pere Matthiev* instances in some formidable particulars: And I see no reason why his Holiness should be of the mind of his St. *Francis*, to say, *Bene veniat soror mea mors*; Welcome good Sister death.

Pere. Matth. instanceth in *Clem.* 4. and *Adrian.* 6. *Fr. admonitus à medico mortem appropinquare, Benè veniat (inquit) soror mea mors.* Lib. Conf. p. 315.

As for the old and true Saints, the very Heretiques themselves perhaps are not so destitute of grace, as to deny them any honour, under divine; especially the blessed Virgin; as she well deserves to be high in their Books, above others; but they are too strait-laced in standing upon the same terms, which St. *Bernard*, the Devout Abbot of *Clarevall*, who in opposition to the new erection of the Feast of her Conception when it was suggested, that men could not easily offend in giving too much respect to that blessed one; could answer, *Honor Reginæ diligit justitiam*, The Queens honour loveth Justice.

At valde veneranda est mater Dei. Bene mores; sed honor reginæ diligit justitiam. Et insuper Virgo Regia falso non indigit honoris titulo. Bern. ad Canon. Lugdunens. *de festo conceptionis St. Virg.*

But as for the Saints of the new Edition, they carry no more credit with them, than the new Gospel of the *Franciscans* and *Benedictines*, which under the name of *Evangelium æternum*, mentioned in the *Revelation*, they would have foisted upon the world, for which they are justly branded by our *Chaucer*.

Now,

Now, if the Saint be a nullity, what is the adoration? I cannot but be sensible of that secret envy, wherewith malignant eyes look upon the honour that is done to these Beatified souls, and much more to the Canonized: Their Holidayes, Vigils, Octaves: Their Temples, Altars, Thurifications, their Invocations, Oblations, Nuncupations of vows, their Elections to the publick Patronage of Cities and Countries, the Pilgrimages to their shrines, the Decantation of their Miracles, the Veneration of their Reliques: And if it have fain out that there hath been a discovery of any pious frauds in any of these, as for example, if there have been any frequent resort of Pilgrims to his Golden Lupa within two miles of *Wurtzburgh*, which after proved to be but a Bitch which a lewd Church-man had interred there, as *Luther* tells us, what sport do the Heretiques make with this mis-taken piece of Devotion; whereas they might if their lips did not hang in their light, see many notable monuments of both ancient and modern Saints, and many precious Reliques; worth the wiping of their eyes to behold, as St. *Joseph's* Breeches (and if you will *Lipsius* his, offer'd to our Lady to boot) Saint *Annes* Combe, *Judas* his Lanthern, and a thousand such: But amongst all the rest, who would not be eager to see those Immortal Reliques; The feather of the Archangel, which the Pardoner (had it not been purloined) would have shewed to the admiring multitudes; And the red Velvet Buckler now

Luther Serm. conviv. Also *Hermanus* the founder of the wicked Heresie of the *Fraticelli* was honoured for a Saint twenty years after his death; after his body was taken up, and burned, *Prateolus. v. Hermanus.*

Mr. Clovet, his Motives.

still

still reserved in a Castle of *Normandy*, which the Archangel *Michael* made use of when he combated the Dragon. Howsoever, I do not apprehend so much miracle in the preservation of these Monuments, as in their supernatural multiplication; that the Cross which once *Simon* of *Cyrene* bore on his back, should now be able to load a Ship; That whereas *John Baptist* lost but one head, now there are two sensibly to be seen; one at *Amiens* in *France* (as our Rhemists affirm) the other in St. *Sylvesters* Abby in *Rome*; besides the scattered parcels of it in several places.

Upon *Mat.* 14.

Now in all these respective circumstances of Veneration, well may the *Roman* Catholique (I trow) say, of all theirs (according to that of the Psalmist) *Such honour have all his Saints:* But in the mean time, what becomes of the most eminent and best deserving professor of Protestancy? What, I wis, but this? He dies and is tumbled into an hole, *mortuus est sine luce, sine cruce, sine clangore*; and his memory dies, and lies buried with him, without any Epitaph, but dead and forgotten; yet his obstinacy talks confidently of a blessed triumph in Heaven, far surpassing all the pompous commemorations upon earth; and pleaseth himself with that of *Solomon*, in spight of all malice; *Memoria justi in benedictionibus.*

Erasm.

CHAP.

CHAP. VI.

The Triumph of Ease.

THere are excellencies which are so hard in atchieving, that they scarce requite the cost of purchasing; like to some sweet kernel which lies inclosed in so thick a shell, that it is hardly worth the cracking: Give me those contentments, which besides their value and pleasure in their enjoyment, are justly commended by the ease of attaining them: Such is the *Roman* Profession; The dignity whereof is equally matched with the facility: perhaps our holy Mother will give me little thanks for this praise; as affecting rather a stern austerity, and deep mortification in the practice of her Religion; boasting of the harsh discipline, and exact rigour of her Clients; showing with much gloriation their stinging Hair-cloths; their bloody Whips, their knotted Girdles, their rough and patched Garments, their bare-foot Walks, their uneasie Lodgings, their broken Sleeps, their purposely-disguised Habits; rejoycing in the ambitious contentation betwixt her St. *Francis* and her St. *Clare*, whethers Coat should be more course and beggerly; upbraiding the Hereticks with their apparent Delicacy, the nice curation of their Skin, the softness of cost of their Attire, the curiosity of the

ſtidious Mawes, their ſinking in their Downbeds, the perpetual Frolicks of their Feaſtings, and the pleaſures of their continual Diſports: And ſurely, as to the former of theſe, the plea cannot be denied to be juſt, and uncapable of contradiction. What Hermites, or Recluſes can the Proteſtant Churches boaſt of? What woolward penances, what weary pilgrimages, what bleeding backs? Only they pretend for themſelves thus; If the body of Piety be yours, the ſoul of Piety is ours; If the *Roman* Catholick have the ſowrer face, the *Engliſh* Catholick hath the ſadder heart; If the one profeſs more mortification of the fleſh, the other more deep and lively ſtirrings of the ſpirit.

But let not our holy Mother ſtand too ſtiffly upon the terms of her outward rigidities; Her Oppoſites will be ready to clap her in the teeth with St. *Pauls* check, That bodily exerciſe profiteth little, and to put her in mind of what her deareſt Son St. *Francis* ſaid once when it was too late; That it repented him he had uſed his Brothers Body ſo hardly; and what another that had more wit, and no leſs holineſs than he, even St. *Bernard* himſelf ſaid; who lamentably complaining of the wrong that he had done to himſelf by his undue auſterities, whereby he had diſabled himſelf to the publick ſervices of his holy Devotions, hath left this Caveat behind him for all poſterity, *Cavendum eſt*, &c. Heed muſt be taken, ſaith he, leſt whiles we whip too much [*Salutem perdamus*] we deſtroy

Cavendum eſt ne dum nimis flagellare cupimus, ſalutem perdamus; & [illegible] hoſtem [illegible] quæ- [illegible]

stroy our health, and whiles we seek to subdue an enemy, we kill not a Subject.

Rather, notwithstanding the ostentation of these outward penalties, let not our holy Mother suffer her self to lose the praise of the facility of her Religion; For as for these bodily pænances: whether voluntary or imposed, the Opposites make light to be out-done by them; and are ready to say, that if the sin of the soul could be done away with a little smart of the body, they would think it a very easie condition; avowing that the inward acts of true mortification (which they practise) are Scorpions in comparison of those Flea-bitings. They can twit her with ill patterns of bodily sufferings not inferiour to hers; The *Matarii* amongst the *Manichees*, lay as hard as her Votaries: The *Baalites* spared their flesh less than her cruellest whip-stocks; The *Charinzarii* can keep as strict a Fast as theirs, if but for *Arzibur* their *Sergius* his Dog: The *Turks* can keep a more abstinent Fast till they can see a Star; the *Mahumetan Dervises*, the *Bonzi's* of *China*, the *Menegreros* of *Pegu*, and *Brawaa*, and other the Votaries of the *Indian Pagodes*, put themselves to more pain than the most self-afflicting *Capuchins*, yet never the better; And can tell her withall, that she with all these shall for a cold thanks for their labour, hear from the mouth of God, *Quis requisivit?* Who required this at your hands? Let her therefore (if I might be worthy to advise her) stand upon these easie tasks of Piety and Religion, wherein she goes far beyond

Matarii quidam Manichæi qui in matris dormiunt, &c. August. contra Faustum. l. 5.

Corrivals. For, whereas the fond Protestant professes with *Luther*, that he finds it a very hard work to pray, for as much as the heart being forestalled with worldly thoughts, is not easily reduced to a praying condition; and the mind of man is still apt in the holiest action, to be volatile, and lies exposed to a world of distractions, and much strugling there must needs be to work that froward piece in our bosome to a meet apprehension of that infinite Majesty whom we speak unto, and to those holy affections, and divine ravishments of spirit, which are requisite in that man, who desires to pour out his soul to God with sensible comfort; the more favourable Oracles of *Rome* teach us, that there needs none of all this; *Ut quid perditio hæc?* It is not necessary, saith her acute *Suarez*, in prayer to think of the thing signified by the words; neither is it essential to prayer for a man to think of the speech it self; it is sufficient to think of God to whom he speaks; He that wants Devotion (saith *Jacobus Graphius*) sins not; As the words of a Charmer (saith learned *Salmeron*) have their force and efficacy, though they be not understood of him that utters them: So Divine words spoken with a good and simple intention, have force and vertue to dispell all the power of the Devil: To what purpose then should any man rack his thoughts to bring and hold them in a due fixedness upon the matter of his prayer, when the very sound of the words will do the feat without the concurrence

Exemplo inter didici difficillimum esse opus, Orare. Luther in Psalm 51.

Non est de ratione orationis, &c. *Supra cit. Ex Suarez. de Orat.*

Sufficit de Deo cogitare, ibid. *Sicut Verba incantantis vim [illegible], &c.* *[illegible]*

currence of the heart? And this *Antonius* illustrates by a witty example; One propounded this question to a learned Priest, whether the prayer which he understood not were equally effectual with those which he spake with understanding; and received this answer: As a precious stone, saith he, is of no less worth when it is in the hand of an unskilful man, than when in the hand of an expert Jeweller; so are good prayers. Cardinal *Cajetan* therefore was so foully overseen, when he flatly determined that it would be more to the edification of mens souls, that prayers should be made in their own Mother tongue; wherein it is some marvel to see him seconded by *Fisher* the Jesuite in asserting of that, which his fellow *Ledesma* terms no better than a prophane recitation.

Respondit Sacerdos, Sicut lapis pretiosus aque valet in manu imperiti, sic preces, &c. Antonin. Sum. Par. 3. Tit. 23.

Magis foret ad edificationem Ecclesiæ ut preces vulgo linguâ cohiberentur. Cajet. resp. ad Artic. pacis.

Fisher Confer. with Dr White.

What Latinity there is in *Opus operatum*, it matters not; I am sure there is much ease; Well sure St. *Dominick* therefore, who (they say) by Revelation brought up that order of the set number of our *Paters* and *Aves* (which costs us no pains but lip-labour) although it seems he fell somewhat too short in his reckoning; allotting but 63 *Aves* to the *Corone* of our Lady, in remembrance of her so many years, that she is said to have lived upon earth; whereas now more accurate search hath found them to be 73. I am sure there is no fervent prayer raised out of a recollected and well-wrought heart, which requires not more true labour than an hundred formal Rosaries.

And whereas the Protestant and all religi-

ous Christians in all other Churches think it concerns them highly to meditate in the Word of God day and night, and to labour carefully to inform themselves in all points necessary to salvation, Our holy Mother bids us give that labour also; not only forbearing to encourage Lay persons (as St. *Chrysostome* did of old) to read the Sacred Scriptures, but absolutely forbidding the use of them in their native Languages, upon no small penalty: and if any passage thereof be allowed to be publickly read in the Church, it is in Latine, no less familiar to the poor ignorant Auditories than Greek and Hebrew, lest they should understand and trouble their heads about it. Indeed, what should unlettered Laicks do with Scripture, more than children with edge-tools? It is not necessary to salvation (saith Cardinal *Bellarmine*) to believe that there are any divine Scriptures. And perhaps it had been better for the Church, saith Cardinal *Hosius*, if no Scriptures had been written; It is abundantly enough for Lay people to cast their souls upon the trust of the Church, which cannot err; and to think themselves safe and rich enough, if they be furnished with the Colliers faith, without any curious and explicit inquisition into the Articles of belief.

Biblia vulgari lingua edita non possunt legi neque retineri. Clem. 8. in Indice libr. prohib.

Dan. Tilen. de verbo non Script. l. 4. c. 8.

And whereas the heaviest load that can be upon the heart of a Christian is his sin, which cannot but breed a perpetual unquietness to the soul; as that which according to *Luther's* determination, is attended with great concussion

Lutherum non absque magna animi concussione, &c. Reffens art. 10. contra Lutherum.

son of spirit: the gentle Casuists of our holy Mother *Rome* speak better things, and like kind and cunning Physicians, give present ease to the troubled Conscience, *Contritio una, &c.* One act of contrition, though never so little, is enough to blot out the greatest sin, saith *Card. Tolet.* To the perfection of penitence, there is only required an outward grief of heart, if never so small, saith *Maldonat.* Nay, there needs not a full contrition, an attrition is enough, saith *Franciscus Victoria*; It is not necessary to sorrow for one sin more than another, since a general sorrow for all our sins in common, is sufficient to contrition, and such a sorrow as this is not more intense for one sin than for another, saith the same Author. Courage, therefore, saith the comfortable Casuists; the most sins are venial, these break not the peace betwixt God and the soul: As for the mortal, at the worst, they are blown away by the breath of Confession: Yea, which is yet more, some sins by custom (which our simplicity would have thought had rather aggravated them) lose their malignant nature, and become no sins.

Contritio una vel remissa potest delere quodcunque peccatum quamvis gravissimum. Tollect. Instruct. Sacr. l. 3. *Ad perfectionem pœnitentiæ requiritur tenuis quidem dolor animi internus.* Maldon. sum. q. 16. art. 1. *Non est necessarium dolere magis de uno peccato quàm de alio. Quid sufficit ad contritionem dolor in universali de omnibus peccatis; de tali dolore non est inquirendum respectu unius peccati quàm alterius.* Franc. de victoria De Contritione.

For example. If a man (saith the Casuist *Rodriguez*) have a custome of swearing, Let him have once done his penance for it, although he afterwards sweare still, not considering what he saith, he doth not therein sin; because to swear thus is not an humane vo-

Rodriguez, Cas. Confl.

luntary act; Thus he, for which he cites *Medina* also. But if Custome do not abate a sin, it is no more but confess and be free; And though it prove too true, which that great Tell-troth *Gerson* observes, that there is scarce any full and sincere confession now adaies to be had, yet that blame is not to be imputed to the Ordinance, but to the man, who having swallowed the poison, sticks at the Antidote whereby he might be cured: Our *Bromiard* can tell us of a close sinner, of whom the Devil could say confidently, Tush, let that man alone, I have his Tongue fast in my purse; who having afterward unloaded his Conscience, by a penitent confession, and turned over a new leaf, the same Devil being expostulated with concerning him, could answer, I said indeed that I had his Tongue in my purse, and so had, but his Confessary hath pickt my purse, and got it out; The moral whereof is, no other than that of wise *Solomon*; *He that covereth his sin shall not prosper, but he that confesseth his sin shall finde mercy.* Though I perceive already the Hereticks are here ready to take me short, and to pull me by the sleeve, and tell me, that I have forgot the principal verb; for *Solomon* saith, *He that confesseth* [*and forsaketh his sin*] *shall finde mercy:* But it is no matter for that, whiles our learned *Casuists* assure us, that not a full and absolute act of the will, but a meer velleity to leave a sin, is ground enough for a perfect pardon, and clear absolution, which I hope is an easier way, than is proposed by the crabbed

Brom. sum. v. Confessio.

Prov. 28. 13.

Fr. Victoria ubi supra.

crabbed oppoſites, who ſtand peremptorily upon the neceſſity of an hearty ſorrow and deep compunction of the ſoul, with an earneſt loathing and deteſtation of the ſin, to the obtaining of remiſſion.

I like not theſe ſevere and cruel Taſk-maſters, which make the way to Heaven more ſtrait and difficult than it is. Give me thoſe plauſible and indiligent Doctors that profeſs by the very act of Sacramental penance to change the eternal puniſhments of Hell, into the Temporal of Purgatory: and to buy off the temporal torments of Purgatory with the purchaſe of Indulgences; ſo as now Hell is quit, Purgatory diſcharged, and Heaven opened: and, Hey then, up go We: and is not this a more eaſie and pleaſing way to glory, trow we, than ſtriving to reſiſt our ſins unto blood, to offer an holy violence to our ſouls, in mortifying our evil and corrupt affections? to curb and reſtrain our ſenſual deſires? to labour hard in bringing our rebellious hearts to the obedience of faith, to crucifie the old man, and to ſail to Heaven in a flood of tears?

CHAP.

CHAP. VII.

The Triumph of Assurance.

LEt the way be never so smooth and fair, yet if we be not sure it leads us aright, we walk with diffident steps, and know not whether it were not better to repent us of every pace that we measure in that progression: But when we are assured of the directness of our paths, we pass on chearfully, though in a more unpleasing tract. It is therefore a further praise of the *Roman* Faith, that in all her Tenets of Religion, it is not more easie and plausible to incertain any, than sure to hold: How should it be otherwise, since it is one of the main Principles of her Faith, that her head cannot erre? and surely, let her undertake for her head, (wherein the Loco-motive faculty lies) I dare for the body: As a man, as a private Doctor, as *Innocentius*, he may chance to erre, but as Pope *Innocentius* he cannot: Now, some blunt undistinguishing *German* would be ready to ask (as one of them did in the like case) if the man, the Doctor, the *Innocentius* should go to Hell, what would become of the Pope? but these cavils are for want of wit and grace, to know the infallibility scoffed upon St. *Peters* Chair, whosoever he be that sits in it.

For did not our Saviour say, to that prime Apostle,

Apostle, *I have prayed for thee that thy faith fail not*; which (though the Hereticks would make us believe, that it respected only the personal faith of *Peter*, which Satan would speedily endeavour to shake by that tempting cribration) yet, (according to the rule of *Favores Ampliandi*) we must know is to be extended to all that should pretend ever after to be his successors, whether right, or wrong? And when he said literally, *Thou art Peter*, he said in effect, Thou art *Innocentius* (for his successor and he are all one) *and upon thee will I build my Church*; which doubtless is no other than the Church of *Rome*; though the peremptory Opposites say, *Rome* was not then thought of for a Church, nor many a fair year after; so as (being then, and of a long time after perfectly Pagan) she was somewhat likely for that present to stand out against the Gates of Hell: upon these sure grounds, by a miraculous traduction of Grace, whosoever doth but sit down in the Chair, wherein St. *Peter* once sate at *Rome* (for *Antioch* is not worth talking of, though there he sat sure enough) is as certainly free from errour in Faith, as if he were transformed into the blessed Apostle himself, what though he be no good or holy man, (as their *Papyrius Massonus* truly professes, that no man now adaies requires any holiness of a Pope: since they are held to be the best Popes that are less ill than other men use to be; Yea, let him be an arrant Conjurer, as more than one have been acknowledged to be; Let him be as proud and arrogant

Quanquam nemo hodie in Pontificibus sanctitatem requirit, optimi putantur si vel leviter boni sint, vel minus, mali quam cæteri mortales esse solent. Pap. Masson. Initio, 3.

errogant as *Boniface* the eighth, who ſtiled himſelf the Lord of the World; Let him be as perjured an Impoſtor, and as ſhamelesly inceſtuous as *Alexander* the ſixth: Let him be as violent an intruder as *Damaſus* the third; Let him be as abominably criminous as *Johan* 22. was convinced by a general Council to be; Yea what do I nibling at particulars, let it be granted that 150. of them were Apotactical, and Apoſtatical miſcreants, as *Genebrard* himſelf confeſſeth, yet they can no more erre in the Chair, than their flatterers could ſay true. Their *Biographer Maſſonus* notes it for a ſingular providence, that no Pope ever ſate in that Chair, which was blind, lame, crookbacked, or otherwiſe deformed in body; but the Hereticks are ready to tell him, they could rather have wiſht he could juſtly have acquitted them from leud lives, deformed ſouls, and crooked conditions; But let them have been Devils incarnate elſewhere, yet if they be once ſet in the holy Chair, no errour in judgement of Faith dare offer to faſten upon them.

Arnoldus, cujus converſatio mel, doctrina venenum.

Yet perhaps it may be poſſible to finde ſome men, whoſe lives may be impure, yet their Doctrine ſound; as on the contrary *Bernard* could ſay of *Arnoldus* of *Briria*, that his converſation was honey, but his Doctrine poyſon: it is yet the greater wonder, that let a very Boy, or an ignorant body be preferred to the bleſſed Chair once, he is inſtantly priviledged from errour: we have no reaſon to grant that any ſuch uncapable perſon hath ever

ever been suffered to disparage that sacred seat, But the Opposites are ready to choak us with a pretty Pope of nine years old: with a *Boniface* the ninth, a tall stripling which was as high in the School as his *Grammer*, and could hardly write or sing, raised to the Papal dignity: And cast us in the teeth with that irrefragable word of our own *Alphonsus de Castro*; since it is apparent (saith he) that many Popes have been so utterly unlearned, that they have not attained to so much as the knowledge of the *Grammer*, how shall we think they can be fit men to give us meet Interpretations of Scripture? But the more unlikely the event is, the greater is the miracle: So as *Florilegus* need not now to make so great a wonder of *Joachime*, who of a Laick unlettred man, was on the sudden become an *Antilogus Theologus*, since it appears this is no news at *Rome*: The example whereof cannot but have had a very wholsome influence upon the subordinate Clergy, for the privilege both of their age and ignorance.

Cum constet multos Papas adeo illiteratos esse ut Grammaticam penitus ignorent; quomodo fit ut sacras literas interpretari possint? Alph. Castro l. 1. de Hæres.

So we finde, that *Roger* Archbishop of *York* admitted beardless Boyes from under the ferule to Ecclesiastical promotions: yea children more fit to drive a top, than weild a Crosier: grave *Espencæus* speaking of *Nazianzens* censure of some abuses in that holy station; lets fall these bitter terms, *Quid diceret*, &c. What would that Father say (saith he) if he saw instead of reverend Fathers in Christ, Boyes irreverent against Christ? And as for the ignorant Prelacy of *Rome*, *Marsorius* playes the

Rogerus Eborac. Archiepiscopus tirunculos imberbes, & quosdam etiam agentes sub ferula aptos magis ædificare casas & plastella adjungere muris, ludere par impar, equitare in arundine longa quàm personas gerere in Concilio magnatum.

the Jack sufficiently in *Pasquils* suit to *Eugenius* the fourth.

Good Pope be pleased to bestow
An Hat on *Pasquil*: for although
A Marble rude and base he be,
Yet many Bishops made we see
More senseless every way than he.

But the best is, this business is now upon the mending hand: for I finde that in a due case of reforming this abuse of admitting young Novices, and unlearned persons to Ecclesiastical Benefices, it is enacted by the Council of *Ravenne*, that no Parish-Church shall bee conferred upon any but such a one as can competently read, and sing, and say his service. Neither shall any possess a Canonship in a Cathedral Church, but he that can read, and sing, and competently construe also: and one that hath attained to the age of fifteen year: nor a Prebend in a Collegiat Church, except he can competently read, and be twelve years old: nor any rural Benefice, if he be altogether unlettered, and cannot in some sort read: And the *Concilium Sabinense* to the same purpose, that no Clerk shall be admitted to holy Orders, *Nisi literaliter sciat loqui*: neither doth the holy Council of *Trent* now of late deviate much from the wary steps of

Pasquillus marmoreus. Optime Pontifex, Galerum Pasquillo huic tribuas poganti. Si impelle sum atque rude marmor; Complures quoque etiam Episcopos Ipso me magè saxeos videmus. Paq. Masse. Eugenio. *Cum indignum sit beneficia Ecclesiastica conferri illiteratis ignotis, insufficientibus & indignis, statuimus & districtius prohibemus ne parochialis Ecclesia de cætero detur sive conferatur nisi tali qui competente sciat legere & cantare, & divinum officium, &c. Nec Canonicatum nisi qui sciat legere, cantare & competenter construere, & 15. annum attigerit.* Concil. Raven. 16.

the

their predecessors, having ordered that no simple Benefice shall be bestowed upon any under the age of fourteen years: adding withall, that if the fourteenth year be begun, it is sufficient; So as now there can be no fear but that those great *Sees* will be learnedly furnished.

Nec canonicatum vel prebendam in Ecclesia collegiata nisi sciat competenter legere, & duodecimum annum compleverit; nec

vero Beneficium alicui prorsus illiterato, sed qui sciat aliqualiter legere. ibid. *Nullas initiatus 1. à Tonsura ante 14 um annum possit obtinere beneficium simplex.* Gan. Tit. Beneficium ex Tridentina, Sess. 21. *Sufficit annus 14 us inceptus tui.* ibid.

More than all this, what if the man be in no Orders at all, a meer Laick, what then? Yet if he be elected to the Papacy, he is *ipso facto*, infallible: For example, Pope *Constantine* the fourth being challenged and accused by the Council of *Lateran*, that being not initiated into holy Orders, he presumed to hold the *See Apostolick*, and to do such acts as pertain to that sacred Function (a disorder which is sufficient to make a man perpetually irregular) at the first hearing lowly louted and cryed, *Peccavi*, craving pardon for his offence; pleading that the honour was forced upon him by the impetuosity of the people: But by that time he had slept upon it: the next morning he was in another tune, and now stood stiffly upon his right; alledging strongly the example of some of his allowed Predecessors in some other Sees: As *Sergius* Bishop of *Ravenna*, and *Stephen* Bishop of *Naples*. And surely since the vertue is in the place, and not in the man; why should not he challenge an

Constantinus Papa accusatus in synod. Lateranensi quod nullis sacris initiatus, &c. Naucler. vel 2. Gener. 26.

an equal priviledge of infallibility with the best? And I hope *Dame Joan English*, whiles she sate upon that Throne, played her part as laudably as the gravest of their learned Doctors; and all because she sate in the same Chair of Papal Office, though not in the Marble Chair, *Tanquam in sterceraria*, as all her Successors since that time have ever done. Indeed I do not hear of any Saint she Canonized, nor of any Council she called; neither are those Acts essential to that sacred Function, since the latter have been wont to be done by Emperours: and the former is (not without great pretence of Reason) judged by *Marsilium Patavinus*, to be an act more meet for a General Council, who can best judge of the qualification of persons fit for that superlative honour; and if it were not at all done by either of them, it is a true word of *Erasmus*, *Multi sunt*, &c. Many are in the company of the Saints, which are not in their Catalogue; But for the ordinary transactions of the Consistory and Conclave, she left not (for ought I can hear) any blurr upon her judgement, though she left some blurr upon her honesty, and some monument of her Sex in the open Street.

Sedet in porphyretica tanquam in sterceraria. Lib. Sacr. ceremon.

Marsilius Patavinus censet authoritatem canonizandi soli Concilio Generali committendam. L. 1. q. de defens. pacis inscribitur parte. 2. Hospinianus de Cœnobiis. Multi sunt in consortio Sanctorum qui non sunt in Catalogo.

Now the envious Malignants I confess put us somewhat hard to it, whiles they lay in our dish some sad instance of humane frailty in some of St. *Peters* Successors: whiles they tell us of Pope *Marcellinus*, that out of fear yielded to cast some grains of Incense into the Idols fire, as himself minceth the act, for

which

which he underwent a willing penance: Or *Liberius* the Pope subscribing to the *Arrian* Heresie, as is undeniably contested by *Athanasius* and *Jerome* of Pope *John* 18. (as he is reckoned) who, as *Siffridus* tells us, wrote a wicked and heretical Book which he meant to have published to the World, had he not been happily prevented by the fall of his house on his head. Of Pope *Celestine* the third, who erroneously (though *Cathedra*) defined the dissolution of the Marriage contracted with an Heretick; and the lawfulness of the second marriage of the Orthodox person after such dissolution; which though now obliterated for shame of the World, yet *Alphonsus de Castro* professeth to have seen it recorded in the ancient Decretals: Neither can we deny but they may make our ears glow with shameful examples of this kind; what need we to particularize, when the Council of *Basil* speaks with a full mouth? Many Popes are ready to have faln into Errors and Heresies; but that wherewith I finde my self in greatest peril of confusion, is that horrible Testimony of *John Picus*, Earl of *Mirandola*, who tells us, *Sed & alium*, &c. I remember another who was believed to be Pope, and so ordained; whom yet some worthy persons think that he neither was truly a Pope, nor indeed could be; who in believing that there is no God, exceeded the highest pitch of Infidelity; confessing to some of his Domesticks, that even whiles he held the Papal See, in that very time he believed there was no God at all: And how

Siffrid. l. 2. Epitom. sua scribit Joanni quem 18. vocat peperā quendā Libri scripsit. Bint. in notis de Joanne 19. vulgo 21.

Celestinus 3us erravit de dissolvendo matrimonio conjugum, si alter in hæresin incideris Licitumque esse parti Catholicæ contrahere matrimonium.

Multi Pontifices in errores & hæreses lapsi esse leguntur. Concil. Basil. in Ep. Synodica.

Sed & alium meminimus Pontificem creditum, & ordinatum, quem tamen præstantes viri putarunt nec Pontificem esse nec esse posse, utpote qui nullum deum credens, &c. Jo. Pic. Mirand. Theorem. 4. de fide, p. 177.

how could this man (think we) erre in the Faith, whiles he was in so good a mind?

Aliumque familiari suo cuidam apperuerat apud se animarum immortalitatem minime creditam. Ibid.

Again (saith he) I remember another Pope which told a familiar friend of his, that the immortality of the soul was not believed by him; who dying afterwards, appeared to that friend, amentably acknowledging that he now found his soul to be immortal, to his infinite loss, and perpetual torment: Oh miserable Pastor of souls, that denied the very being of that charge which he professed to feed. What then shall we say to this? Perhaps that learned and noble person might be mis-informed by some spightful slanderer, who affained such dreadful blasphemy upon their Holiness; Some cast Courtier, who had with *Poggius*, worn out his time in the vain hopes of preferment, and now at last carrying away nothing thence but gray hairs and beggery, devised (it may be) those hellish Calumnies to the blemish of his regardless Master: Or if the suggestion were true, why do we not rather what those worthy men whom he mentions say? these monsters of infidelity were no more Popes, than Comets are Stars, or Devils Angels of light, because they do but appear in that likeness: And, that had they been true Popes, they had never been suffered to fall into so prodigious and detestable opinions; since by vertue of their station (as hath been sufficiently shown) their faith is inviolable, their decisions infallible.

O miserum affectatorem tot Pontificum qui nihil ex aula praeter inopiam & canitiem horrendam attulerit. Mass. Nicol. 50.

Neither is it any small favour of the Almighty, that he hath left to his Church such

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an inerrable Judge of Controversies, to whom it may resort upon all occasions for full satisfaction, and therein finde rest to the soul, whereas the obstinate Protestant is still to seek in all his doubts, and hath nothing in his mouth but Scripture, Scripture, which he also construes according to his own private spirit; not considering that true sense of it (which lies not in the skin, but the marrow of it) must be fetcht from the living Oracle of the Church; and that it is the Church alone which gives authority to the Scripture, if not primarily in it self, yet secondarily to us: The mis-construction whereof is that which vainly puffs them up in a high conceit of their own erroneous opinions; although let an indifferent eye look upon them, it will easily finde them to be no friends to *Rome*. *Luther* tells us of one of the Electors, the Arch-Bishop of *Mentz*, who by chance had light upon a Bible, and for four hours space read in it seriously; one of his Council seeing him, askt his Highness what he did with that Book? to whom he is said to have answered, I know not what Book it is; but sure I am, that what I finde written in it is against us. Much to the like purpose was that conference which we finde reported betwixt *William* Duke of *Bavaria*, and Doctor *Eckius*; The Duke askt the Doctor, Sir, may we not overthrow this new Doctrine of the Hereticks by the Scripture? No, said the Doctor, by Scripture we cannot, but by the Fathers we may.

Luther Serm. Conviv.

Ibid. Luther

The Malignants cannot forbear to smile at

the decision; and say the Doctor spake the truth without racking: But though Fathers and Councils be all ours, as *Campian* triumphantly vaunteth, yet this is not that we build upon: It is the unfailable sentence of *Peters* unerring Successor that we do with all confident assurance rely upon in all matters of faith; whose judgement we do with that eloquent Bishop of *Bitonto* prefer before hundreds of *Augustines*, *Hierons*, *Chrysostoms*, and the rest of those learned and godly Fathers; Let the Hereticks hugg their Scriptures in their bosome, as the only guides and grounds of their faith: Let us pitch securely upon that firm rock of the Church, whereon the fond refractories will needs wilfully split themselves.

CHAP.

CHAP. VIII.

The Triumph of Bounty.

AS no Church under Heaven is said to be so rich as our holy Mother the *Church* of *Rome*; so none is equally free and bountiful: Thus it is, and should be with all ingenuous natures. The earth sends up vapors, and receives showres back again: Oh the liberality of the holy *See!* The Sons of that Mother have suckt bounty from her breasts; *Celestine* the fifth (good soul) was so free, that he would deny nothing to any suitor, yea, that he would grant the same boon to two or three several Petitioners. *Alexander* the fifth was of the same soft Metal, who professed to have been a rich Bishop, a poor Cardinal, but a beggerly Pope: So had he laid about him, that what enriched all others, had impoverisht him: And the praise that St. *Bernard* gives to *Gilbert* Bishop of *London*, is, that in a rich Bishoprick he was yet poor, not only in his estimation through humility, according to the old Greek Verse, πλοῦτον μὲν πλουτοῦντος, but in the estimation of others through his liberality: So *Innocentius* the 8th. was by *Lionel* Bishop of *Concordia* in his funeral Oration styled *vir ditissimæ paupertatis*: So *John* (surnamed the *Eleemosynarie*, or *Almoner*, sold the rich Copertorium *preciosum vendidit*, &c. Brom. v. Eleemos. *Sanctus Germanus extra Mediolanum veniens*, &c. Brom. ibid.

Nihil cuiquam negavit, quandoque duobus idem annuerit. Anno 1294. Bin. in notis.

Episcopus dives, pauper Cardinalis, Papa mendicus.

πλοῦτον μὲν πλουτοῦντος ἔχεις, ψυχὴν δὲ πένητος.

Joan. Eleemosynarius Patr. Hierosol.

verled that had been given him, and distributed the price among the poor; so Saint *German* is said to have chid his man, that having three Florens in his purse, he had given but two of them to a poor indigent. So the *Hermite* kissed the Thieves hand that had stollen his victuals, for helping him so much the sooner into Heaven. But above all those thousands that might be instanced in this kind, St. *Francis* is worthy to bear away the Bell, who to a poor man that craved his alms, gave all his clothes, and stood naked the while till he could be recruited with some other rags; and to a poor woman likewise begging of him, finding by the information of one of his Disciples, that they had nothing left but the book of the holy Gospels, out of which they were to read the lessons of divine service, could say, *Da huic sorori nostræ librum Evangelii:* Give this our Sister the book of the Gospel, so parting with that at last which (as he conceived) had bidden him to give all away. Neither would he admit of any man into the Society of his Order, but such a one as was of his own diet, *totaliter expropriatus*, willingly stript of all, in an holy bounty, and contempt of the world; In so much as when one of his Brotherhood earnestly sued to him that he would allow him to have but a Psalter to read on, and being denied, he renewed his request more vehemently; St. *Francis* being overcome with his importunity, yielded so far as to refer him to his servants judgement in the point; but after his second thoughts,

Lib. Conform.

Lib. Conform. 2. Fratr. 4. pag. 218.

thoughts, meeting with this bookish Brother, where was it (said he) that I told you I referred you to your servants judgement concerning the Psalter desired by you? when the place was shewed him, St. *Francis* falls down there on his knees, before his young Brother, and cried (as is used in confession) *Mea culpa, frater, mea culpa*, It was my fault, brother, it was my fault to yield so far: For whosoever will be a *Friar minorite*, must not be allowed to have any more than his two coats, his chord, and his breeches; and if necessity urge, his shooes. And what a foul penance he enjoyned to one of his poor Fraternity for hiding a piece of coyn, I shall in good manners forbear to relate. *conform. l. 2. Fructu 4. pag. 218.*

How strictly and curiously this rule of his is observed, by his followers, the world can well witness; let *Krantzius* speak for the rest, who tells us, that these men may take up St. *Pauls* words in a contrary sense, *as having nothing, yet possessing all things*, (2 Cor. 3. 10.) Meet Sons for so bountiful a Mother; of whose munificence there are no bounds: Who can express the numbers and extent of her Indulgencies, and gracious concessions of all kinds; which how free they are, the *Taxâ Camerâ Apostolicâ* can fully testifie: As for the pardons of Course granted for sins of ordinary incursion, put case for Adulteries and other less crimes: as *Alexander* the third stiles them, they are more common than the stones in the street, so numerous, that they cannot come under any account; and *De adulteriis & aliis peccatis quæ minora sunt.*

those no less free, than frequent; though it is fit and reasonable, that they which partake of so great a benefit, should *porrigere manus adjutrices*; One good turn requires another; and a little ease to the soul, is worth a good lining of the purse.

But the height of spiritual bounty is in the extraordinary exercises of Papal beneficence, such as are the Grants of his *Diplomata confessionalia*; Bulls of special Grace, which may have a relation to sins that are to be committed in the future. For example, a well disposed man hath a mind to commit some pleasing sin, whether of lust or revenge, and yet save his soul harmless; what now is to be done? Let him purchase one of these powerful Bulls, by vertue whereof he shall be enabled to chuse a Confessary for his own tooth: To whom faculty is thereby granted to absolve him, and to gratifie him with a plenary Indulgence in what case soever shall be propounded; which was according to the old Doctrine that *Tetzel* the great Pardon-monger, *Luthers* good friend taught, and wrote; that the Popes Indulgencies could remit and pardon those sins, which a man intended to commit in time to come: Now if any crafty chapman shall have made such ill use of this wholesome Doctrine, as to drive the bargain with a well meaning Penitentiary, for pardon of a concealed sin, purposed to be done by him, and shall thereby mean (as the Tale goes) his robbing of the Pardon-monger himself, and easing him of his carriage

Dicta sunt Bullæ pro peccatis adhuc committendis, quibus scilicet data est potestas eligendi confessorem, &c. Vid. Chemnit. Exam. de Indulgentiis.

Luth. Serm. Conviv.

riage; for my part I shall hold him worthy of no less punishment, than to be curſed with Bell, Book and Candle.

Another improvement of the free hand of our holy Mother, much of kind to the former, is the large diſpenſations, granted by his holineſs, upon all weighty occaſions; which ſome queazy ſtomachs (ſuch as *Gerſom* and *Eraſmuſes*) do not well digeſt, miſtaking the term, and calling them diſſipations. Well fare yet the zeal of a learned *Spaniard*, *Martin*, *Alphonſus Vivaldus*, who flies fiercely in the face of one of their greateſt Biſhops, for making queſtion of the laviſh exerciſe of the Popes power in this kind, *Piis auribus*, &c. It is offenſive to pious ears (ſaith he) which is ſpoken by a moſt reverend Biſhop of *Spain*, a Dominican by profeſſion; who handling the queſtion whether the Pope may erre; I would to God (ſaith he) that any doubt could be made of this concluſion; but wee ſee daily come from the Court of *Rome* ſuch large, yea looſe diſpenſations, that the world cannot bear them any longer; whereupon the zealous Doctor beats his Candleſtick about the ears of this Cenſorious Prelate, twitting him with the contrary judgement of their common Mother, the I[illegible]ty of *Salamanca*: Whereas other Catholicks take too tamely the heavy cenſures which paſs daily upon his Holineſs in this behal[illegible] it is a ſtark ſhame to ſee, That when Biſhop *Jewel* ſo long ago hath ſo clamorouſly laid open ſuch a rabble of groſs and intolerable flatteries (as he proclaims

Mart. Alph. Vivaldus Candel. Aurea.

Defence of the Apol. 3. part. p. 371.

claims them) ſaln from the pens of ſome *Roman Paraſites*, both Divines, and Canoniſts, concerning the prodigiouſly-exorbitant powers and practice of Papal diſpenſations (ſuch as any modeſt man would bluſh to hear) as that the Pope may diſpenſe (ſaith one) againſt *Pauls* Epiſtles; againſt the New Teſtament, ſaith another; againſt both Old and New Teſtament, ſaith a third; againſt the Law of God, ſaith a fourth; above the Law, ſaith a fifth; of wrong he can make right, of nothing ſomething, ſaith a ſixth: Yea, (to ſhut up all) ſin only excepted, he can [*quaſi omnia facere, quæ Deus poteſt*] do in a ſort all that God can do: Yet

Vide citationes authoris apud Fullum loco prædicto.

Nec quiſquam ex agmine tanto
Audet adire virum.

Not one in all that great and boaſtful rout,
Dares come to grapple with that Champion (ſtout.

No one Catholick Pen hath ever wagg'd againſt him, for either Apology, or excuſe: Neither yet after ſo many and bitter complaints made in, and to the Council of *Trent* concerning the horrible abuſe of this practice is the caſe thought meet to be any whit altered: But,

Intranti nummo quaſi quodam principe ſummo
Exiliunt valvæ, nihil auditur niſi ſalve.

When

When mony enters like ſome mighty Lord,
The gates flie ope; God ſave you is the word.

As Cardinal *Cuſanus* could ſay in his time, It is no more, but *deferunt aurum & argentum, & reportant chartas*, Men bring in Silver and Gold, and carry out Papers.

Yet a third piece of Papal bounty is the granting of extraordinary high priviledges to Princes and States, far better than a Golden Roſe upon *Dominica Lætare* (though daub'd over with the pretiouſeſt Balſome, and perfumed with Muſk, and bleſſed with holy water) which are ſcoffed not upon their perſons only, but their ſucceſſors: Yet not ſo, but upon miſdemeanure they may be reverſed; and upon the neceſſity or greater avail of the Church, infringed. The rule is, *Papa nunquam ligat ſibi manus*, The Pope never ties his own hands; thoſe are ſtill left at liberty to tie or untie at pleaſure. So we have known more than once, that notwithſtanding his engaging himſelf by his free conceſſions, yet that he makes bold to take the freedom of doing what he liſts, as the *Gravamina Germaniæ* would make us believe: And here in *England*, (when time was) the Parliament, and eſpecially the Peers complained to, and of Pope *Innocentius*, in the firſt Council of *Lyons*, that *Martin* his Legate, had injuriouſly violated the priviledge granted, eſpecially to the King of this Realm, by the *See Apoſtolique*: That no perſon ſhould execute the Office of a Legate

Legate in this Land, unleſs he were eſpecially requeſted thereunto, by his Majeſty; which wrong they do ſo ſharply reſent, that they ſpeak big words (if not ſaucy) to his holineſs; *Non poſſumus æquanimiter tolerare, nec per Dei gratiam amplius tolerabimus*; we neither can, nor by Gods grace will ſuffer it to be done any more. And the bold *French* Lawyers, the ſpawn of that refractory Sorbone, have got a diſtinction by the end of *Privilegia remuneratoria*; differencing the priviledges that are yielded upon conſiderations, from thoſe that are meerly free and voluntary; ſtanding upon it, that if the priviledge were granted in way of remuneration, and upon a mutual concordate, it is not the power of his holineſs to reverſe or violate it.

Binius ex Matthæo Paris. Anno 1345.

Let them argue the caſe, whom it concerns. But, certainly, in this laſt and worſt age of the world, the great Kings of the earth grow reſty, and head-ſtrong, having learnt at laſt, to know their own ſtrength; and now having got the bit between their teeth, their rider is beſt to ſit ſure for fear of a fall.

In the mean time, hitherto, as ſome Popes have given out themſelves for the Lords of the world (uſurping the ſpeech of him that ſaid, All the Kingdoms of the earth are mine, and to whomſoever I will, I deliver them) ſo there have not wanted great Princes which have been content to receive the grant and confirmation of new Kingdoms from their hands (*cum privilegio ad poſſidendum ſolum*)

Luke 4. 6.

and

and have nothing to plead for the propriety of their right, in thoſe large territories, ſnatcht from their Heathen owners, but a ſheeps skin *ſub Sigillo piſcatorio*: So as theſe Beneficiaries cannot but acknowledge our *Rome* the Miſtreſs of the world, not more great than bountiful.

As for other Churches, what have they to give? were it not well with them, if they could but hold their own? *If* (as the World goes) they can maintain but a bare ſubſiſtence upon earth, although, in the mean time, they are confident of a large portion in Heaven?

CHAP.

CHAP. IX.

The Triumph of Gain.

BOunty cannot live, and hold out, unleſs it be fed and ſupplied with incomes of profit: It will eaſily therefore be granted, that the holy Mother, being ſo beneficent, muſt needs be recruited with large acceſſion of gainful emoluments: As no Church under Heaven is ſo free, ſo none is equally rich; when his Holineſs enters upon his Apoſtolical charge, he only ſcatters braſs among the people, and borrows the words of St. *Peter*, Silver and Gold have I none; but by that time he is warm in his ſeat, he is in another tune; ſo as when *Thomas Aquinas* came to *Innocent* the fourth (whom he found ſurrounded with great heaps of Gold) Lo *Thomas*, ſaid the Pope, the Church cannot now ſay, as of old, Silver and Gold have I none; No, ſaid the ſurly Doctor, neither can ſhe ſay to the lame man, Ariſe and walk.

Pontifex accipit de gremio Camerarii ſui pecuniam. ubi nihil tamen eſt auri vel argenti, ſpargenſq; in pop. dicit. 2. *Aurum & argentum non habeo; quod autem habeo hoc tibi do.* Lib. ſacra. Ceremon.

Thoma Aquinati accedenti ad Innocentium 4. cum magna vis pecunia numeraretur, videt Thoma Eccleſiam non amplius dicere poſſe, Aurum & Argentum non habeo; Cum Doctor Angelicus reſp. urbane & modeſte, Nec modo quod tunc, claudo imperare ut ſurgat & ambulet. Bapt. Gillius. Acad. Flor. Dial. 3.

It was a ſtrange thing to ſee a Pope *Celeſtine* 5th, to be ſtill an Anachorite in *Peters* Chair,

Chair, and to meet him in the ſtreet riding on an Aſs; or to hear of a Pope *Clement* 4th. who having two Daughters, beſtowed a whole three hundred pounds upon one of them for a marriage-portion, and gave thirty pound with the other to place her in a Nunnery; and from his Nephew (perhaps his Son) that had three Prebends, took two away in his bountiful liberality. Or to hear an *Alexander* 5th. a begger in the Epiſcopal Throne; Theſe may paſs for prodigies of a puſillanimous mortification; the kindly ſucceſſors of *Peter*, bewray other manner of ſpirits, and keep another kind of eſtate; whether by the munificent Legacies of Emperours, Kings, Princes, or other Potentates; or by vertue of their invaluably rich Officers, and vails. As for thoſe of the firſt kind, we cannot eaſily be beaten off from the juſt maintenance of thoſe two great Donations of *Conſtantine*; the one, of the place of *Lateran*, and City of *Rome*; the other of the Territories of *Rome*, *Italy*, and other the Weſtern Countries therein mentioned; though, *Otho Friſingenſis*, *Platina*, *Krantzius*, *Cuſanus*, *Laurentius Valla*, and *Pius* himſelf give up the latter of them as ſuppoſititious; and though, for the former, it be apparent, that the Emperour poſſeſſed *Rome* ſtill for four hundred years after the pretended grant.

Papyr. Maſſ. in vita confer. of Hart and, Reynolds,

But it is needleſs to inquire thus late *quo jure*: we are ſure his holineſs holds them now faſt enough: Beſides the addition of other rich Principalities derived ſince upon the

the Church by the munificence of pious Benefactors. Oh the inexhaustible bounty of those holy Souls of our Ancestors! What was it that those Religious *Heroes* thought too good to accumulate upon the Church? How happy did they think themselves in making the Church their heir? If but to one order of St. *Benedict*, *Tertullus* a Patrician of *Rome* could give his large patrimony, leaving to posterity *regna magis quàm cœnobia*, Kingdoms rather than Monasteries, as *Volateran* tells us: what shall we think of the universal endowments of the *See* Apostolique? Besides these voluntary Donations, the Imposed summs from all Christian Nations must needs make up a very large, and scarce computable revenue: Take the account, as it is given in from *France*, by the sure and faithful hand of *Nicholaus Clemangis*, who tells us, that the Tax of the vacancies of Cathedral Churches and Abbacies in *France*, as it is set down in the Books of the Chamber Apostolique, arises to six hundred ninety seven thousand seven hundred and fifty *Franks*, besides Prelacies, and other inferiour Dignities and Benefices: which amount to near as much more. To which he adds, that if in other Nations, the like rate should be received, The summ would arise to no less than six millions, nine hundred seventy seven thousand and five hundred *Florences*. And if greater au-

Regna magis quàm cœnobia vir sanctus posteris reliquit, &c.

Non tam pauperibus hospitium quàm clericis & sacerdotibus otium atque luxuriam paraturus, Volater.

Taxa vacantium secundum quod describitur in libris Cameræ Apostolica de Ecclesiis Cathedral. & Abbatiis Galliarum taxatis ascendit ad sexenta nonaginta septem millia septingenta quinquaginta Francorum sine Prælaturis, &c. Nic. Clem. de Annatis non solvendis. p. 110.

thority

thority be yet required. The Archbishop of *Lyons* in the Council of *Basil*, told the Fathers assembled in the year 1439. that in the time of Pope *Martin*, there came to the Court of *Rome* out of *France*, above nine millions of *Gold*, being accounted from the Bishops and Prelates, besides those summs which are raised from smaller Benefices: Neither is there any doubt to be made that the Pope by all both set, and accidentary incomes takes up ten millions of Crowns yearly into his Coffers. And that I may not trifle the reckonings of other Nations, hear what our English Parliament in the dates of *Henry* the third complains to, and of Pope *Innocent*: The Italians (say they) receive out of *England*, six hundred thousand marks and more, every year, besides divers other summs: So as they carry out of the Kingdom more profits, of meer rents, than the King himself (who is the Tutor of the Church, and Governour of the Kingdom) receiveth: Thus they subscribed, *magnates & universitas Regni Angliæ*: The Peers and Commons of the Kingdom of *England*.

Archiepiscopus Lugduni in Concilio Basil, narravit Anno Dom. 1436. Quo tempore Martini Papæ ad Curiam Rom. ex sola Francia venerunt novem millionis aurei, computati ab Episcopis & Prelatis absq; illis qui de parvis clericis sumebant. Henr. Tak. Legat. Archiepiscopi Magdeburg, &c. *Nec dubium quin omnibus certis, & accidentariis computatis, Papa singulis annis decem millionis coronatorum undequaque corraserit. ibid.*

Henr. *Epist. Anglorum ad Innocentium. Italici percipientes in Anglia sexaginta millia Marcarum & eò amplius, &c.*

Besides the set and fixed revenues, many casual windfalls of no small value contribute much to the cramming of his Holiness Coffers.

The Prelates of that universal *See* know their heir beforehand, even *Peters* successor:

Potest Episcopus donare in vita non causa mortis. Ex. Barbos. Gav. *Episcopus Regularis neque de Patrimonialibus, nec de acquisitis potest testari.* Idem. *In infirmitate non potest quilibet Episcopus immoderatas facere Eleemosynas.* Ibid. *Bona Episcopi titularis acquirunt Papa.* Idem. *Luth. Serm. Conviv.*

Luth. Conviv. Serm.

What share soever some secular Bishops are allowed in some Countries, to have in disposing their estates, those which are Regulars, cannot look to make any other will of their goods or Lands, whether patrimonial, or acquisite; and the rest towards their end may not be too free of their alms; what should I mention the months reserved, the Annates, Advowsons, Expectatives, and other perquisites of Rectories and other low dignities? And if an Archbishoprick fall void, there is the price of a *Pall*, coming flush in, which is no small one; The Archbishop of *Ments* paid belike for his, six and twenty thousand *Crowns*, and the rest in the like proportion. So as St. *Peters* Successor needs not fish for unlawful emoluments, such as Symoniacal contracts (to the penalty whereof his Holiness is not liable) or such as Pope *Leo* is charged withall, who is said to have been bribed with 8000 *Duckets* by the *Capuchines* to balk their Visitation; Perhaps it may have been with him, as was said of *Galba*, that himself did no injuries to men, but his servants might verifie that of the Poet,

Venalesq; manus, ibi sat ubi plurima merces.

Sale hands, and that's most right that brings (most gain.

Himself surely would scorn so sordid a contract, seeing so strong a current of coyn flowing in daily into his *Mint* by justifiable

waies. O the not more admired, than envyed treasures of his Holiness! Even in our time, Pope *Sixtus Quintus*, (sise-cinq,) (as some idle gamesters mis-named him) of an hogg-heard, as it is said, became an holy *Franciscan*, who (by his vow must not meddle with money) in the first year of his Popedome added unto the Treasury a whole million of Crowns; and after five years had five millions in *stock*; And not to instance in any more, *John* the 22*d*, as *Nicholaus Clemangis* assures us, had a million, and seven hundred thousand *florences of Gold* laid up in several places; Whereto also the same Author adds, that the Colledge of Cardinals, were supposed to have half so much for their share laid up also. It is well yet, that, by his saying, this wealth runs not in one channel; and that his Holiness can abide, that this precious ointment should run down from his beard, to the skirts of his garment too. How rich therefore do we think the Clergy of his immediate subordination must needs be (*Dignum patella operculum*) when *John Gerson* can cry out enviously enough I warrant you; *Quæ utique abominatio, &c.* What an abomination is this (saith he) that one man should hold two hundred, another three hundred Ecclesiastical Benifices in his hand; But above all, what a super-excessively rich Court is that of *Rome?* wherein his Holiness, and his potent Factors, strive who shall more overlay each other with weight of *Gold*; what

Post annos 5. habebat in ærario 5. millionis aureorum, ut testatur Ciracella in ejus vita.

Nicol. Clemangis ubi supra.

Quæ utique abominatio quod unus tenet ducenta, alter trecenta beneficia Ecclesiastica. Gerson. *Declar. defectuum vir. Eccles.*

Court under Heaven doth ſo ſwarm with varieties of Officers, both for ſtate, and profit? many whereof are ſo vendible, that we are acquainted with the price beforehand; To give you a taſte; Not to ſpeak of the Maſter of the Palace, the ſecret Chamberlain, the Secretary of State; the twenty four Secretaries of *Brieves*, the Generals both of the Guards, and of the holy Church; places of not more honour, than profit. The Vicechancellorſhip is of the value of fifteen or ſixteen thouſand *Crowns* by the year; The Officers of the Apoſtolical Chancery; both the Regent and the twelve Prelates, the Abbreviators, ſo rich, that the Regentſhip is ſold for two and twenty thouſand *Crowns*; the reſt, every Abbreviatorſhip, for twelve thouſand *Crowns*.

The Court of *Rome* with the Government, Officers, and value of their Offices, publiſhed in Italian, and tranſlated by Mr. *Henry Cogan*, ſet forth 1654.

The Cardinal Chamberlain worth twelve or fourteen thouſand *Crowns* yearly; The Maſter of the *Brieves* worth thirteen thouſand; The perfect of the *Brieves* twelve thouſand; The Lord Treaſurer Generals place worth ſeventy thouſand *Crowns*; The Auditors of the Chamber ſold for ſeventy thouſand *Crowns*; The Office of the Lead bought for three thouſand *Crowns*; Four Officers of the Regiſter, called Miniſters of the Regiſter of ſupplication, ſold for four thouſand *Crowns* a piece; The Pronotaries participant, whereof there are twelve Prelates, each place bought for ſeven thouſand *Crowns*.

I could

I could easily weary you, if I listed, to transcribe the Catalogue of the Offices of the Palace, as the Writers of the Penitentiary, the Writers of *Brieves*, Apostolical Squires, Knights of St. *Peter* and St. *Paul*: Knights of the Flowerdeluce, *Lauretan* Knights, and God knows how many more rich places (both of dignity and employment) all which are confessedly so bought, and sold, that (as it may fall) both parties may make a good market.

Now all this magnificence, and wealth, could not hold up, if *Rome* were not the Ocean, into which all the Rivers of the world run to pay their tribute, especially in the case of Dispensations, and of Absolutions from Cases Reserved: these alone (if the world had no quarrels that might draw on Appeals) were enough to make *Tyber* overflow his banks.

Upon these occasions, Oh what flocking there is to this *Metropolis* from all the Regions of Christendome? In so much, as the view of this general resort drew from the envious tongue of him whom the world hath long stiled *Venerable*, the willing misconstruction of those well known Letters *S. P. Q. R.* as importing, *Stultus populus quærit Romam*; All flock hither, none empty-handed: but (as happy is) none go away overloaded, (except it be with grief for what they left behind them, and what they cannot but carry with them.) For I perceive it is a stale Proverb at *Rome*, as

Venerabilis Beda. Senatus, populusq; Romanus.

Tritum Romæ adagium, è Curia tria reportari Inane marsupium, conscientiam malam, stomachum malum.

Massonus himself tells us, that men do ordinarily carry away from the Court of *Rome* an empty purse, an ill conscience, and a bad stomach.

Thus invaluably rich is the Roman Church; and why may she not make it an Argument of Gods special favour to her, as well as some prosperous usurpers in all times have made success the proof of a good cause? Now, what wealth can the Protestant and pretendedly Reformed Church boast of to the world? Surely, they are abounding, but it is with wants; full, but of sorrows and afflictions; loaded, but with heavy pressures, with contempt and disgraces: He is wilfully blind then, that will not see where to pitch his choice: The one saith, *I sit as a Queen, and am no Widow, and shall see no sorrow*: Of the other God saies, *Come down O Daughter Sion, and sit in the dust*. The one is high mounted, and sits gorgeously arrayed in Purple and Scarlet, decked with Gold and Pearls, and precious Stones; with a golden Cup in her hand, and a glorious title in her forehead: The other lies groveling on the earth, arrayed in Sackcloath, covered with ashes, drenched in tears, miserable for the time, and only in hope happy and glorious.

Babylon. *Esay* 47. 8. *Rev.* 18. 7.

CHAP.

CHAP. X.

The Triumph of Wisdom.

IF thou be wise, be wise for thy self, is the counsel of the wisest King; which if ever any Church under Heaven have carefully taken, it is the Roman: so cunningly is the frame of her Government contrived, that her witty and dear Son, that hath written *de regimine Principis*, could not devise how to mend it: Neither is the ministration and management of it any way unanswerable to the platform, For, to begin with matter of caution: Whereas it hath alwaies been found dangerous to let the Vulgar know too much; since knowledge is an edge-tool, which unskilful hands cannot tell how to rule, but are rather apt to wound themselves therewith; and (as the old axiome runs) ignorance is the Mother of Devotion; it hath therefore been the wisdom of our holy Mother to keep the common people blind-fold; and to cause them to take up with an implicite faith, without enquiring into the mysteries of Faith; and informing themselves of the special points of Religion; as suspecting that, upon more light of understanding, they would grow scrupulous, censorious, Prov. 19. 12.

refractory; Indeed, as *Luther* said, what should a Cow do with Nutmegs? And because if the Laity should be allowed to read the Scriptures in a language which they understand, it is feared they would easily finde (that which the Archbishop of *Mentz* in a former passage professed to see) that those holy Pages are no friends to *Rome*; therefore our holy Father *Clement* the eighth hath found it the wisest way, strictly to forbid both the reading and retaining of any Bible, or any part of it, in the Mother tongue of any Nation under Heaven, inhibiting also any abridgement of the History thereof under great penalty, restraining the power that any Bishop in former times might have used in giving Licence upon good caution to some confiding persons to read the same. And lest some other Heretical Books should poison the minds of unwary Readers, to the great prejudice of the *Roman* Faith; what curious remedy hath the wise Church provided, for both the prevention of that danger where it may happen, and the redress where it is.

Biblia vulgari linguâ edita non possunt legi; neque Episcopi, neque Inquisitores, neque Regularum superiores dare queunt licentiam. Clem. 8. in Indic. lib. prohibit. Neque compendium historiæ Bibliorum. Ib.

Order is first taken for the prohibiting and suppressing of all Books that are apparently contagious; so as they are smothered ere they come to the light of the world; as for others, that amongst much wholsome matter, have some interspersions or suspicious or unsafe passages, they are soundly purged, and corrected, and taught to speak true *Roman*; yea, though it be one of the ancient

tient Fathers, though *Augustine* himself, if his Pen have lasht out in the opinion of a solicitous *supervisor*, he shall be fetcht in with a *decet Hereticus*: As for the carefull courses that are taken for the safety of all re-impressions, the wit of man can rather admire, than sample them; And lest conference and conversation should infect any soul, it is enacted by Pope *Gregory* the fifteenth *Anno* 1622. that no heretical person whatsoever, on what ever pretext, shall hire an house, or dwell within the territories of *Italy* and the *Isles* adjoyning; As also that no *Italian* shall dare to dwell in any Region of the Hereticks where there is not a Catholick Priest to support him; that he shall not make use of an heretical Physician, except in the utter want of a Catholick Doctor; That no man shall be sent to the places of Hereticks upon the business of Merchandise, except he be twenty five years old; That it shall not satisfie the Inquisition, that he who hath heretical Books, do burn them privately (there may be fraud in that pretence) unless he bring them to the super our.

As for due caution for avoiding of scandal, how singular and exemplary it is: No tall Trees may be suffered near to a Monastery of Holy Sisters: No Chimney may be allowed to their private Cells: The Regulars may not buy or procure any Closes, or Gardens near to the Nunnery: The Window which looks into the Quire must be but

St. Augustine speaking of eating the flesh, and drinking the blood of Christ, hath Facinus vel flagitium videtur Jubere; figurâ ergo est, &c. Addit. Inquis. dicet haereticus, verba Augustini sunt, lib. de doctrina Christiana l. 3. c. 16. Cabant. v.] Haresis.

Ibid.

Cabant. de Monialibus.

Caminus non admittatur cellis privatis. Ibid.

Ibid.

but two Cubits, and twelve Inches high; the probationers may not go forth to visit
Ibid. their Parents: None of them may walk forth
Ibid. but by couples: Their nearest cousins may not be admitted to visit them, when they
Ibid. are sick, no not in the case of death; Their Confessary may not go in to hallow the house on holy Saturday, nor may accompany the
Ibid. Physicians or Workmen: Lastly, they may not have Licence to go abroad, unless it be for Alms: And only those which are fourty years old, and not fair; Though for this last clause, I take care how it will be construed, whether in relation to their own opinion, or others: If to their own, I doubt they must all keep house perpetually.

For extream unction and the sacred viaticum, which is to be delivered to dying persons;
Ibid. how wisely is it instituted, that these sacramental acts shall not be performed to any one, by him that is the Confessary of the sick person: lest there may have been unmeet secrecies smothered between them, and each of them be unjustly indulgent to other in the
Ibid. parting.

For exorcisations, in the practice whereof there hath been of old a just suspicion of jugling, what can be better advised than that they shall be done in the Church openly, neither before the Sun-rising, nor after the Sun-setting, and that when very few are allowed to be present.

The like curiosities of heedfulness may be easily

easily observed in all the comportments of these prudent Governours: which some uncharitable censurers will perhaps interpret the wrong way, and be apt to say,

Self-guiltiness is causer of suspicion.

For my part, I cannot but praise their wit, as in this wariness, so in their winning plausibility, and fine waies to hook in, and gratifie the great ones: Besides the Golden Roses, and hallowed Swords, and Banner, wherewith they please more Boys, they can ennoble them with high Titles. *France* hath, The most Christian King; *Spain*, the Catholick King; *England*, the Defender of the Faith; *Scotland* had, the Defender of the Church; the *Helvetian*, Defenders of the liberties of the Church.

Sunt & hic Priamo sua præmia laudi:

Neither is the care to please, more than the tender fear to offend the mighty: Was it not wisely turned off, when the *Bulla cœna* had excommunicated all that lay new impostS and gavels upon their subjects, (which the learned Casuist shrugs at, as *Casus difficilis principibus, periculosus scribentibus*) To resolve, That this hard censure is only for those great persons that acknowledge to have superiours over them; as Dukes, Marquesses, Earls, Barons; but as for those temporal Lords that have no superiours

Bulla cœna excommunicat imponentes nova pedagia sive gavellas subditis.

Mart. Viotti de Bulla cœna.

periours in Temporalities, as the Emperour, King of *Spain*, and King of *France*, it concerns not them at all; They may crush their Subjects with what load of Taxes they please.

Ne dum Rex Christianissimus ab aliis excommunicari non potest, immo ipse alios saltem, Laicos saltem, Laicos ex justa causa potest excommunicare. Degrassal. l. 2. Fere 9. Rex Franciæ duos habet bonos Angelos, &c.

And what shall we say to that bold plea which is connived at, for the King of *France*, that the said King cannot be excommunicated by any man? Yea, so far is it from that, as that the same King hath power to excommunicate others, especially Lay-persons, as *Degrassalius* shames not to profess, adding withall, that the King of *France* hath two Angels, whereas other men have but one; And though it seem to sound harsh, that where the Lord is declared an Heretick, there the Vassals are bound to deny him any obedience, yet the matter is so well qualified with temperate and safe exceptions, that there is no great cause of fear in that scarecrow.

Sal extorum in terris Ecclesiæ ematur. Gregor. 13. Gavat. Bulla. c. *Pirate excommunicentur (non emant sed) discurrentes mare nostrum, præcipuè à Monte Argentario usque ad Terracinam, & emptores eorum fautores & receptores.* Bulla coenæ à Clem. 8. anno 1600.

For matters of profit, what a wary hand doth his Holiness hold over his Subjects: How wisely hath he enacted, that no forein Salt shall be brought within all the Territories pertaining to the Church?

How prudently hath he provided for the free and safe traffique in his own Harbours, by his *Bulla cœnæ*, excommunicating all Pirates that shall presume to infest his own Seas, especially from the Mount *Argentarius* to *Terracina*, and all the favourers, and

receivers

receivers of them? as for his neighbour Princes, let them look to themselves, *Non omnibus dormit Innocentius*; How justly and discreetly doth he excommunicate all those which shall any way hinder the bringing of provision and victuals for the use of the Court of *Rome?* And if he do on Holy-Thursday pronounce that deadly sentence against all those that with-hold the Isle of *Sicily*, and other Dominions, being the Patrimony of the Church, from the hands of the owner, let the guilty Potentates of the Earth look how (whiles this Capitolin *Jupiter* thunders, and lightens so fearfully) they can shrowd their heads under some safe Laurel to escape blasting.

Excom. impedientes victualia differenda ad usum Romæ curiæ. Ibid.

What a laudably thrifty Law is that, which ordains that no Bishop towards his end shall be too liberal of his Alms, for fear of cheating his Holiness of his hopes? That the goods of a Titular Bishop shall come clear in to his Holiness his Coffers without diminution. Indeed, whither should they go else? his wife and children lye all in a little compass; being all covered under one Purple Gown of his Holiness: which is given out, as one main reason to enforce a Cœlibate upon their Ecclesiasticks, lest this stream should be diverted into other channels.

In infirmitate, &c. ut supra. Gavant. Tit. Epis.

Archiepiscopus septim debet cum pallio in provincia sua circa humeros, extra vero complicato sub capite. Gavant. Tit. Archiepis.

Lastly, What advantagious Rules of holy frugality do we meet with in their wise constitutions? As, that an Archbishop must be buried with his Pall, either upon his body

dy if he be interred at home, or wrapt up under his head, if buried abroad; that ware is too costly to be either forborn, or to be left to a Successor. It was in the old negligent times that *Papyro* tells us, these Prelates were wont to consecrate each other without relation to a Roman Pall; the world is now grown wiser than to lose such a collop.

Gavant. & Barbos. v. Forum Episcopale.

In matter of Testament, if the heir do neglect to perform the will of the dead within a year, the Bishop shall turn executor.

Meretrix non repellenda fundare volens Jus patronatus. Navar. Miscr.

However, under the Law the price of an Whore, no more than of a Dog, could be allowed to be brought into the Sanctuary, yet now it is better advised, that if a Curtizan out of the cleanly earnings of her honest trade shall be so charitable as to found the Patronage of a Church, it shall be accepted. And if a Will prove to be faulty, as vitiated by some corrupt hand, yet the Legacies bequeathed in it to pious uses must hold good.

Vitiato testamento, non tolluntur Legata ad pias usus. Sylv. v. Legat.

That to make good a Testament to pious uses, the witness of two persons only, (though they be Women) shall be sufficient.

Ad pias usus valet Testam. coram duobus Testibus, etiam mulieres sint. Sylv. v. Testam. Ibid. Gavan.

That though an Institution made by a dumb man, be of no force, yet his gifts to pious purposes shall be alwaies valid.

Ibid.

That a condemned malefactor, if he be allowed to retain his goods till his death, may bequeath them to pious uses.

Ibid.

That though the Church may not take ought

ought from the hands of an impenitent malefactor, yet an excommunicate person may dispose of his goods to pious uses.

That if a Testator shall say, I leave all my goods to the disposing of *Titius*, *Titius* is bound to distribute them to pious uses. *Ibid.*

That if a Challice be given by will, it is to be supposed to be of silver. *Ibid.*

That in all Legacies to Churches within the Diocess, the Bishop must have his Canonical portion. *Ibid.*

It were easie to tire the Reader with a view of the large list of such wholsome and right Lesinante Laws of holy Church, which though looking right forward at Piety, yet squint a little aside at profit, if I listed to be tedious; but these are enough, to let him see, that St. *Bernards* words were more modest than true, when he said, We are not more wise than our forefathers; It must indeed be confessed, that some no less wise than holy Institutions we received from the hands of our Immemorial Ancestors, whereof the Church makes singular use at this day; and especially, that of auricular confession, than which nothing could be ever devised more available both to the full knowledge of the state of the Church, in all parts of the Christian world, as also to the retaining of men in their due obedience, and the reformation of their manners; whereof the Hereticks (though they bite it in) cannot chuse but secretly think (according to that of the Comedian) *Tum demum, &c.* Then do we begin

Tum demum nostra intelligimus bona, cum quæ in potestate habuimus ea amisimus. Plaut. Capiv.

begin to know the worth of our own goods when we have lost them. But there is one main point of wisdom, wherein the present Church far transcends their most prudent predecessors; The fashion was of old, that upon all occasions of weight, Councils were called straight, whether Provincial, or Oecumenical, there all businesses were agitated, there determined, with so great authority, as that it was the received doctrine of the times, that the Session of a General Synod was the highest Tribunal, from which there was no appeal; and to which, his Holiness himself was bound to be subject: But now the world hath learnt another Lesson: Both his Holiness, and all the crew of his Doctors (the good old Sorbone excepted) have fully and peremptorily determined, that the Pope is above a General Council; that he alone can and shall manage all the affairs of the Church, decide all Controversies of Religion, define all matters of Faith; that appeals lye from the most general Synod to the Papal Throne; that the appellants to a General Council, are liable to excommunication: that the Popes Tribunal (being one and the same with Gods) the only lawful appeal is to his Holiness better informed: So as now, the large fist of his Holiness hath so grasped all the affairs of Christendome, that none can fall beside it; and how safe may we well think them in those hands, that are not subject to errour.

Concil. Basil.

Papa sententialiter excommunicat appellantes ad Concilium, quia ipse solus potest quamcunq; veritatem determinare & definire. Vivald. in Cass. Bullar. n. 8.

Some querulous spirits are apt to complain

plain of the miscarriages of matters of publick administration, at the toleration of foul abuses in the Church Catholick; but it is for want of knowledge of these Principles, which our holy Mother doth precisely go upon; one whereof most deservedly is *Viderit utilitas*; very poorly therefore doth the Chancellor of *Paris* salve up that sore, which was even then complained of; *Talia tolerantur, &c.* Such things (saith he) are tolerated in the Church, in certain Pilgrimages, in worshipping of Images, in holy Waters, in Exorcismes, and the like; which are brought in under a show of Religion, that were much better to be omitted; but they are therefore tolerated [*quia non possunt funditus erui*] because they cannot be utterly rid, and abandoned.

Talia tolerantur in Ecclesiâ in peregrinationibus certis, in cultu imaginum, &c. Fateor abnegari non possum multa inter Christianos simplices sub specie religionis introducta esse quorum facilior esset omissio. Tolerantur tamen quia non possunt funditus erui. Jo. Gerson. de erroribus circa artem magicam.

Whereas the true reason (if he could have hit on it) is that of *Gemistianus*. *Error utilis toleratur*, A profitable error is meet to be suffered; This alone is the ground of all those gainfull chaffers that are made at *Rome*, for a world of Indulgences and Dispensations, and drives the rich trade of that inversed Alchymie, of changing Gold into Lead; this teaches them to make advantages even of complaints; In which kind that of *Honorius* 3d is very eminent; who receiving from the Clergy of *England* sad Exclamations,

Honorius 3. in literis ad Clerum Anglicanum factus scandalum Romanæ curiæ, &c. Matth. Westmonast. l. 2. An 1226.

againſt the avarice and oppreſſions of the Court of *Rome*, in his crafty anſwer, confeſſes thoſe complaints to be too juſt and true, but withall tells them that all this miſchief ariſes from the poverty of their holy Mother; for the remedy whereof, he requires of them the further ſupply of two Prebends in every Cathedral, and in every Covent the yearly ſtipend of one *Monk*; ſo the complainants are eaſed, as *Plutarks* Mule was, which being laded with Salt, and finding eaſe by lying down in the water, by the melting of his burden; was the next time loaded with Wooll, which by being drenched doubled the weight.

Shortly then, whether we regard the marvellous care and vigilancy for the preventing of evils, or the rare and ſingular artifices of acquiring, preſerving, increaſing the honours, and profits of the preſent World, mother *Rome* is more fit for wonder than emulation:

As for our ſilly Reformers, how enviouſly do they (I warrant you) look upon the unmatchable glory, wealth, policy of this great miſtreſs of the World? All dogs will be ſtill ready to fly upon that Curr that runs away with the bone: But where are their cunning contrivances, and ſubtile devices, to eſchew their own dangers, or to work miſchief to their oppoſites, to advance their own eſtate, and ſuppreſs their enemies? what ſlye ſhifts, and viſor-like pretences have

have they to couzen the world withall? what do they affect but a plain, down-right, honeſt ſimplicity: as thoſe that pretend to wit enough, when they are ſtricken on the one cheek, to turn the other; and to ſay with him in the Satyriſt, *Tu pulſas, ego vapulo tantum*; and as the Prophet ſaid of their great Lord and Maſter, *Sicut Ovis ad occiſionem*; As a ſheep to the ſlaughter, rather ſuffering themſelves to pocket two wrongs, than to offer one; caring more to be honeſtly poor, than injuriouſly rich; in a word, affecting ſo too much of the Dove, that they have too little of the Serpent.

CHAP. XI.

The Triumph of Mercy.

Est justitia parcens, est misericordia puniens. Auguſt. *Hæresis est crimen quod nec confessio celat.* *Luther Serm. Conv.*

THere is no one thing wherein the Oppoſites think to finde ſo much advantage of exception againſt the Apoſtolick See, as for her unmercifulneſs, and extreme cruelty; which, as it is an inhumane, and (in that regard) odious, ſo a much more unchriſtian diſpoſition; but, in the mean time they little conſider, that, as there is a cruel mercy in ſparing, ſo there is a merciful ſecurity in puniſhing great offenders. And what offence can be greater than Hereſie? which alone is of ſo hainous a nature, that (according to the old and well-known verſe) it may not, though under the ſacred ſeal of Confeſſion, be concealed; Well then, what though *Luther* profeſs, that he believes verily that *Rome* hath ſlain an hundred thouſand Martyrs; wherein I hope his meaning is to take in Old Heathen *Rome* into the number! What though *Eraſmus* after his jeering faſhion brings in *Charon* the Ferry-man of Hell, complaining that his black Barge was now leaky, and ready to ſink for want of mending, and that there was no wood left in the *Elyſian* grove to repair it, for that it was all ſpent in the burning of Hereticks! What though

Eraſm. Charon queritur ſylvas omnes in Elyſiis campis ita ſuccisas eſſe comburendis hæreticorum umbris, ut non ſuppetat lignum cymbæ ſuæ reſarciendæ. Coll. v. *Charon.*

though there be much noise of many horrible murders, and massacres of harmless Christians, of the *Waldenses* in many Regions of *Christendom*, of *Merindol* and *Cabriere*; and tell of that Tragical slaughter in *France*, and the *Valtonine!* what though the world rings of that bloody butchery of the Inquisition? and the ugly Devils painted on their *San-benitos* ἀδεὶς ὑφέξει, &c. Who can stay the clack of ill tongues? But in the mean time these busie talkers, whiles they exagerate these pretended immanities, are willing to forget that part of the wallet that hangs behind them; and to pass over those horrid persecutions, which the innocent Roman Catholicks have suffered under their tyranny in the time of Queen *Elizabeth*; whose bloody Reign one of our Poets celebrated then, in a sad Elegie beginning with,

ἀδεὶς ὑφέξει τῆς γλωσσῆς ἀντεναμίας.

Ergone sanctorum nondum satiata cruore?

What not yet sated with the blood of Saints?

And having compared her with *Busiris* and *Phalaris*, shuts up with

All *Tyrannes* rage yields to *Elizabeth*.

Omnis Teddariæ cedat furor Elizabethæ.

But belike she speeds thereafter; For Father *David* at *Ypre*, out of his Pulpit, told the people, that he had been a dozen years exorcising a Devil; whom (saith he) I never found one day missing till such a

Dr. *Marlin* reports it, who was *testis auritus*.

day this week; the reason whereof when I demanded of him, answer was given, that he was indeed that day absent, as being commanded to attend Queen *Elizabeth* to Hell: And since that time many holy Priests, and Fathers of the Society, have saluted Tyburn in a worse fashion than Father *Campian* did, when with Father *Parsons* he passed by that sacred Cross. I know their ill-willers will be ready to say, they suffered not for Religion, but for Treason: And indeed it is true, they might have kept their soul within their teeth long enough, for any violence would have been offered them, if they had only held all the supernumerary Articles of the *Roman* Faith, without the acting of those things, which by the Law were declared treasonable (for never any man of them suffered for meer conscience) but if they will be nibling at Allegiance, and wilfully fall upon those practices, which carry in them a forfeiture of life: Now the State thinks it may justly say to them, *Perditio tua ex te*, Thy destruction is from thy self; but let every Tub stand on his own bottom: as for our holy Mother, grant that she hath been the death of so many Hereticks, yet this is to be said for her, that she hath killed them in love: love to her self, that she may not be troubled with them: love to the Church, that it may not be embroyled by them: love to the world, that it may not be infected by them:

Bombinus in vita Campiani.

love

love to their ſouls, that their ſufferings in the other world may be the leſs, by how much the time of their ſinning is ſhorter. And who then can blame her for her ſo holy intention? As it is wont to be ſaid, that not the death, but the cauſe, makes the Martyr: ſo the ſame rate holds in the inferring of death; the meer killing is not that which deſerves either blame or approbation; all is in the cauſe that merits it, and the mind that inflicts it. *Levi* loſt the bleſſing by the ſword, and by the ſword recovered a greater bleſſing; *Phineas* his bloody zeal won both forbearance to *Iſrael*, favour to his perſon, and honour to his Poſterity. In ſome caſes there goes but a pair of ſhears betwixt juſtice and rigour: And mercy and ſeverity may well lodge under the roof of one breaſt.

For example: St. *Francis* was a man to whom we may well attribute the title of *Moſes* in his time (*mitiſſimus ſuper terram*) the mildeſt man on the earth, as might be proved by many inſtances; now this holy man was in hand to preach to a great auditory aſſembled for that purpoſe, and offering to lean his back againſt an Oke to that end, he eſpyed a number of Ants or Piſmires creeping thereabouts, in compaſſion of whom, he ſpake to the people to give way to his ſiſters the Ants awhile, that they might depart in ſafety; as he charged them alſo to do they obeyed, and he ſtrait fell to his work;

but whiles he was zealously preaching, there comes a woman with a Cymbal in her hand, ringing it so loud that the voice could not but be drowned with the sound: St. *Francis* being much troubled with that interruption, charged her to hold her hand, and keep silence, she still goes on with her unseasonable Musick, he charged her the second time to hold still, she still persists, the third time he required her silence; when that would not prevail, he straight sayes, *Tolle Diabole quod tuum est*, Devil take thy own; Up goes the woman instantly, being suddenly snatcht into the Air, and for ought we know carryed quick to Hell; Now you will perhaps think it strange that so much mercy to the Ants should stand together with so much cruelty to the Woman, and will be ready to say, *Tantane, &c.* Is there so fierce choler in a Saint? But we must learn to know a difference betwixt the rage of an holy zeal, and a sinfull revenge; and believe, that Saints have thoughts, and wayes of their own, which we may neither follow nor judge of.

Diodor. Sicul. l. 4. c. 1.

But as for any direct acts of Cruelty, such as those of the Priests of *Meroe*, who could send to their Kings to murther themselves at pleasure; such as *Ravillac* and our Powder-plotters were notoriously guilty of, our holy Mother abhorrs them: I dare say, sufficiently, albeit Father *Garnet* be upon that account, Beatified: Some passages of cruelty

cruelty may perhaps be found in some guilty Covents, as *Erasmus* tells an abominable story from the mouth of *Matthew Cardinalis Sedunensis*, who (that Counsel might be the better kept) related it to a whole Table-full, of *Dominicans* burying a man quick in their Cloyster: and *Henry Stephen* in his Apology for *Herodotus* can easily furnish us with such tales, terrible to be told; and the heads and bones of Infants found in the walls and ponds of old Cloysters speak too much to be denyed, or concealed: But these are personal crimes, not therefore justly imputable to a community: although the malevolent will be apt enough to say they may thank our holy mother for her ill-advised Laws of enforced Celibate.

But notwithstanding these calumnious imputations, whosoever shall seriously view all the carriages of our holy Mother, whether in her Constitutions, or Practices; shall find store of mercy in them all.

Concil. Toletan. tempore Innocentii 6. *Quod constitutiones praedictae obligent non ad culpam, sed ad paenam tantum. Tho. Aquinas asserit Benedictum statuisse, professi sunt monachos regulam non observare.* Hospin. in reg. Bened.

It shall not repent us, to instance in some particulars, for a taste of the rest.

And first, what a merciful act was that of the Council of *Toledo* in the time of *Innocent 6.* That those Laws and Statutes which are made for the well ordering of Ecclesiastick persons shall not bind *ad culpam*, but *ad paenam* only: somewhat of Kin to that favourable construction of *Aquinas*, that the Monks are bound only to profess, not to keep the rules of *Benedict*.

What

De adulteriis & aliis criminibus quæ minora sunt potest Episcopus cum suis clericis dispensare post peractam pœnitentiam ut in suis ordinibus deserviant. Alex. 3. Episc. Saberniran.

Venialia peccata ut gratia hominem non privant, ita sine confessione remitti possunt. Greg. val. l. 1. de missa.

A veniali potest absolvere quicunque sacerdos simplex in foro Sacramentali, Imo per quemcunq; alium secularem extra sacramentalem confessionem cum deprecatione. Miseratur tui omnipotens Deus posse deleri tangunt omnes infra, & expresse tenet Victoria in summa sacram. Vivald de Erasm. *Defunctus in loco sacro sepultus (scilicet excommunicatus) non debet exhumari ut flagelletur, sufficit flagellare sepulchrum.* Nav. c 23 nu. 32. Steph. Avil. c. 7. dub. 2. *Adulteros morte mulctari debere docere, non modo notoriam injustitiam, verum etiam hæreticam doctrinam esse.* Binius in notis ad Conc l. Veneticum.

What a kind Law is that of *Alexander* the third, that for Adulteries, and such other slighter Crimes the Bishop may dispense with his Clerks, that they may still, after their pennance is done serve in their former stations; How favourable is that determination, that as for venial sins, we need not trouble our selves in confession with them, for that they are wipt off otherwise? How mild is that sentence, that *English* Catholiques sin not in conversing ordinarily with the Hereticks, though excommunicate? for that though those be notorious Hereticks, yet they are not denounced by name. Not to be endless, what beams of mercy shine forth in all these ensuing determinations; That from a Venial sin, not only a simple Priest in Confession, but a meer Laick out of Confession may absolve a man with the prayer of *Misereatur*; Yea, the Lords Prayer or a little aspersion of holy Water is sufficient: That an excommunicate person if he be buried in holy ground, shall not be taken up again, and be whipt: it shall suffice that his Grave only be whipt: That those Clerks which are married men, if they be not Bigamy, may be buried in holy ground in the time of Interdict: That to hold adultery ought to be

punisht

punisht with death; is not only unjust, but heretical: That a Maid which is vitiated whiles she is asleep, or dead-drunk, doth not hereby lose her Virginity, unless she laid her self down to sleep with such an intent: That a Penetentiary suffering an involuntary pollution in some cases of Confession, sinneth not, *Jo. Gerson.*

That in some parts it shall be lawful to eat Eggs and white meat on Frydaies, and the head, feet and inwards of beasts on Saturday. That Bacon shall be accounted no flesh; That beggers which are ready to famish for want, may in Lent-time eat what they can get.

That every several Order of Mendicants shall content themselves with one Bell: That a Bishop may dispense with all irregularities incurred by any secret crime (except murder) but this faculty is denyed to all those Bishops which live in the Countries where the Council of *Trent* is not received.

Quæ dormiendo violata fuit aut dum ovina erat, non amisit virginitatem, nisi tali animo ad dormiendum decubuerit. Candel aureum Vivaldi par. 2. de electione Abbatiss. c. 3. *A fortiori non violat Ecclesiam pollutio quam confessarius invitus patitur audiendo confessionem.* Steph. D. Avila de censuris. Tit. de violat. Eccles. Respondetur 2. *Appellatione earum laudum non includit, nec contra. Card. Vivald. de quadragesimali jejunio. c. 11. Potest Episcopus punire Mendicantes habentes plures campanas, cum debeant esse contenti una.* Barbos. allegat. 105. Gavant. Regular. jura.

That man-slaughter (if altogether casual) shall induce no irregularity; and yet so tender is our holy Mother of the effusion of blood, as that she hath ordained, that if any Clerk

Clericus in sacris secando venam ad emittendum sanguinem si moriatur æger, si irregularis. Gavanc. v. Irregularis.

Clerk that is in holy Orders, shall open a vein, and the Patient shall die upon that phlebotomy, the unhappy Chyrurgion is thereby made irregular; And which is yet a greater proof of her tender-heartedness, the holy Confraternity of the blood of Christ, which are imployed to attend the execution of condemned Hereticks, may not be suffered to lend light from their Tapers to those Torches wherewith the fire is to be kindled.

By all which, and much more that might be said, it sufficiently appears, how graciously indulgeht our said holy Mother is to all her children, how gently-severe to small offences, how carefully provident for the supply of their necessities, how averse from the shedding of blood.

Bromi. sum. pradic. v. executor.

As for her opposites, they give her the hearing in all this plea, but they are ready withall to tell us *Bromiards* Apologue of the Birds, and the Fowler: The Fowler in a cold morning caught good store of them, and still nipt them in the head, and put them up; his eyes in the mean time watering with the sharpness of the Air; see, said one of the Fowls how the man pities us, he weeps to see us taken: Ah, said the other, look not to his eyes, but look to his fingers; there you shall see what pitty we finde from him. And put us in mind of St. *Chrysostomes* sure way of discerning a Wolf from a Sheep; It is possible (saith he) for the Wolf to clothe himself

himself with the sheeps skin, so as that cannot descry him, and to imitate the sheeps voice, so as that shall not bewray him: but look to his chaps, and they cannot deceive you. You shall not finde either grass in the Wolves mouth, or blood in the Sheeps. So then, without more words, let all the world judge betwixt us, at whose door soever lies the most store of blood spilt for meer Religion, let him pass for wolvishly cruel and unmerciful.

In the mean time there is one main challenge of unmercifulness which they have got by the end, having learned it, as I suppose from the pious Chancellour of *Paris*, which I confess I can neither conceal nor answer; that mortified Pilgrim (as his name signifies) would needs be practising; and in those strained numbers hath let fall these lines:

Arbitrio Papæ proprio si clavibus uti
Possit, cur finit ut pœna pios cruciet?
Cur non evacuat loca purgandis animabus
Tradita.

Jo. Gerson. versu supra materiam Indulgentiarum.

If then the Pope can of his own free will
Dispose the Keyes? why doth he suffer still
Poor pious souls in lingring pain to lye?
And in those direful flames unpitied fry?
Why doth he not quite void that horrid Cell,
Where souls are purg'd with fire next that of (Hell?

Thus

Thus that pitiful Doctor; Answer him who can. I confess this Nut is too hard for me to crack; I leave it to some of the learned Fathers of the Society, which have stronger chaps.

CHAP. XII.

The Triumph of Peace and Unanimity.

AS all these foregoing priviledges of our holy Mother are apparent enough to observing eyes, so this of unanimity is most clearly conspicuous, so as all the rest of the world cannot chuse but see and wonder, and envy; whiles other professions, like to drops of water spilt in the dust, lose themselves in their divided singularity; the judgements of her Governours and Doctors hold together, and bear forward, like a strong torrent, whose force abides no resistance. Look upon the Protestant Churches, you shall finde them in their miserable spoliaries, wallowing in dust and blood: six several wars have passed between them in the Eucharistical quarrels; and with what furious bitterness they fall full upon each other, the world sees and smiles; neither can it wish better musick than to hear a fierce

Jesserius Scaphusensis de bello Eucharistico.

a fierce *Lutheran* say, *Libera nos Domine*: Look upon the strange variety of Sects which swarm amongst them; whereof, if some be slight, others are prodigious: as, *Anabaptists*, *Libertines*, *Shakers*, *Antinomians*, *Secinians*, *Anti-Scripturists*, *Adamites*, *Ranters*, and a world of such *Bedlam-birds* as these. These mischiefs of errour and division are the unavoidable attendants of their Apostacy from their Catholique Mother; whose peaceable Sons hold close together, like the scales of Leviathan, inseparable, impenetrable.

Prolusus præfat. Fasciculi, &c. From the Calvinian Fraternity, good Lord deliver us.

It were indeed an hard case, if they had nothing to plead for themselves; I confess they are not to seek for an answer; both of Apology and Recrimination; it were a desperate cause that could find no Advocate; even losers may have leave to talk, though to little purpose.

And first, for the Division of the Evangelical Churches following their different guides, they would make us believe that neither *Luther* nor *Calvin* is any Saint whom they worship; that they hate to say, I am *Pauls*, and I am *Apollos*: that they scorn to be called other than Christian for a name, and Catholick for a firname; that they justly respect those Worthies as brethren; but should not, without much indignation hear them called their Fathers or Masters.

That for the Divisions of *Reuben* there are great thoughts of heart; that they can lament

ment those breaches which they cannot make up.

That their prayers and tears shall not want for the perfect union of all honest and faithfull hearts; and we may believe them if we list. But in the mean time, they would face us out, that those quarrels are not deadly in themselves, though over-hainously misconstrued; that words are more guilty of this spiritual affray than substance of matter: that none of those litigious points touch upon the foundations of Faith: so as they may well hope, notwithstanding those petty differences to meet each other in Heaven, and can say to the most rigid Opponents, as *Optatus* said of the *Donatists*, Ye may choose whether you will be our Companions, but ye shall be our Brethren.

Collega eritis si vultis; fratres eritis si non vultis.

As for those other wild Sectaries, they profess to hold them as no other than so many mad men broken out of *Bedlam:* and tell us, that the Church of *England* makes account of no other interest in them, than a man makes of those Vermin which breed out of his excrementitious sweat, or those Ascarides which are apt to grow in his most uncleanly parts: and it were well if they shifted off so. But these frantick whimsies could be, and their crazy Authors will not be shaken off with so much ease.

Besides, they tell us there may be a peace not worthy to be boasted of: *Faciunt pacem commercia culpæ.* Combinations in mischief makes

makes Robbers and Rebels too firmly unanimous: That there is not more peace at *Rome*, than in Hell it ſelf; even that Kingdom of darkneſs, if it were divided in it ſelf (as our Saviour tells us) could not ſtand: And on Earth the wildeſt Beaſts; as Bears, Lyons, Tygers, agree well with thoſe of their own kind: And in the contrary there may be good muſick on diſcords. The Prince of Peace had never profeſſed to come down with a deſire to ſend fire and ſword upon the Earth, if thoſe were not in ſome caſes both neceſſary and uſeful. If in the ſecret Commonwealth of a mans own boſome there be not an inteſtine war, there can never be a true and firm peace. And the old Rule is, Better a juſt War, than an unjuſt Peace.

Further, They tell us it is no news to finde diviſions and quarrels in the Church of God; for when (ſay they) was it ever otherwiſe ſince the two firſt Brethren till this preſent hour? I wis there needs no Heatheniſh fancy of *Praeadamites*, to maintain the broils of the firſt world; from the ſame loyns was that hoſtility raiſed, which ſo much infeſted the holy ſeed. It was a fiction in the Heathen Poet, that *Diſcord* took it ill ſhe was not called to the banquet of the Gods; ſo as only in Heaven ſhe is not to be found; but to the banquet of men ſhe will be ſure to come unſent for; and to preſs in ſo forceably, that it is not truth of Religion

that can ſhut her out: When God had but one viſible Church upon Earth, thither ſhe crouded in, and would be entertained (malgri) in the unhappy diviſion of the Ten Tribes from the two; Immediately before our Saviour, ſhe thruſts into the families of *Sammai* and *Hillel*, the two great Maſters of *Iſrael*, and there raiſed no leſs than eighteen quarrels, and that not without blood; In the time of Chriſts being on the Earth, ſhe prevailed ſo far, as forcing her ſelf upon the Jewiſh Church, ſhe ſet five ſeveral Sects by the ears amongſt them; After our bleſſed Saviours reſurrection ſhe ſhouldered into the Chriſtian Church, raiſing therein threeſcore Hereſies before ever *Conſtantine* bleſſed it with a General Council; although (as happy was) it pleaſed God ſo to order it, that by Provincial Synods, in the mean time, ſhe was thruſt out by head and ſhoulders; And ſince that time, how overwell ſhe hath ſped, the world is too luculent a witneſs: Neither was ſhe leſs buſie in the Heathen world; So as *Themiſtius* juſtly pleaded to the Emperour (objecting the differences maintained amongſt the Chriſtians) that their number was not conſiderable in compariſon of ſeveral Sects of *Philoſophers* (the Divines of thoſe *Pagans*) and their oppoſite opinions: And wiſe *Seneca* could juſtly ſay, that the Clocks would ſooner agree than the *Philoſophers*: So as they are not alone in this jarring condition.

Nay

Nay, they are so bold, as to tell us by the way of recrimination, that they fear it will prove that their Roman Censurers are somewhat like to Barbers, which can with ease cut other mens hair, but cannot poll themselves; and to this purpose, they tell us two shrewd tales: but we may chuse whether we will believe them; The best of it is, they are no points of Faith: The one is, that the Romanists halt on their own sore, being themselves guilty of what they tax in others: The other, that the Courses they take to hold up their pretended agreement are such, as make their hollow concord not worth boasting of.

For the first, they say (whereas we twit them with our Quakers and Ranters) That they have been themselves infested with as wild Cattel as ever the Protestant Church was; For instance, they tell us of the *Fratricelli* Frierlings, or *Fratres de paupere vita*, as they were called, which had their begining in the parts of *Italy*, in the time of Pope *Benedict* the eleventh, and *Albert* the first Emperour, whose Doctrine and practice was to allow, and use promiscuous beastliness; The manner whereof was, that they drew together such handsome Women whom they had seduced, both Widows and Virgins into some secret rooms for the purpose: which done, their Priests and Clerks barring the doors, for a fair colour of their villany, began to sing holy hymns; after

Proteolus Catal. haeres. v. Fratricelli.

which, about midnight, their Priests with a loud voice admonisht them to go two and two together, a man and a woman, and invoking the holy spirit to fall into carnal copulation, which was no sooner said than the Candles were put out, and every man took that woman which was next him; and if it fell out so, that a woman upon that coupling, conceived, the Infant, when it was born, was brought into the room: and so long posted over from one hand to another of their Priests, till it should expire; and he in whose hands it dyed, was to be accounted their High Priest. These abominable practices were accompanied with no less wicked opinions against propriety of goods, against Christian Magistrates, against the souls vision of God till the day of judgement, and divers other of the like; Neither were these monsters of men and opinions pent up in a corner, but (as it is confessed by Pope *John* the 22. in his extravagant) were spread far about, both in *Italy*, and the *Island* of *Sicily*, and other places [*sub habitu novæ religionis*] as is there confessed; the founder of which odious Sect was one *Herrmannus* an *Italian*, by the same token, that having been solemnly buried in *Ferrara*, and honoured devoutly for a Saint, he was twenty years after, by the command of *Boniface* the eighth taken up and burned (what remained of him) to ashes.

Prætol. de Hæres. Herrmanni.

They tell us of the Sect of the Flagellants, or

or whippers, which arising in *Italy*, diffused themselves into *France* and *Germany*, in the time of *Gregory* the tenth, *Anno* 1273. Many whereof (as *Carion* tells us) about the year 1343. came to *Spires*, on the day of their publick diet, making great ostentation of sanctimony, (much after the Anabaptists way) as *Prateolus* describes them) who under their red crosses, and bloody skins, hid black hearts, which appears by their wicked tongues in crying down baptism of water, as utterly annulled and changed into a baptism of blood; in decrying the holy Gospel, as upon the coming in of their Sect, useless, and utterly frustrated. Lastly, in admitting of the free licence, and non-obligation of oaths, according to the damnable Rule of the *Priscillianists*,

Gregorii 10. tempore sc. anno 1275. emerserunt ex Italia Flagellantes haeretici incerto authore qui per Germaniam & Galliam vagantes se Flagellarunt. Tenebant neminem salvari nisi sanguine proprio flagellis excusso baptizaretur, &c. Binius ex Sterone *Prateol. Tit. Flagellantis.*

Jura, perjuria, secretum prodere noli,

Swear and forswear, say and unsay,
Thy secret never to bewray.

They tell us of a worse Sect than both these, the Templars; who, as *Prateolus* tells us out of the History of *William* Archbishop of *Tyre*, being as few in number, as holy and charitable in profession (as being (under the three vows) in the nature of Canons regular) grew after to be great and numerous; three hundred Knights in that Covent richly endowed in all parts of the Christian world;

Prateol. Haeres. Tit. Templarii.

world: but being over-pampered with prosperity (as *Moses* saith of his *Jesurun*) they waxed fat, and kicked, and forgot God that made them, and slightly esteemed the Rock of their salvation. I abhor and tremble to speak or think of those flagitious acts, and those hellish Heresies, wherewith they were charged by Pope *Clement* the fifth, by whose decree, together with the sentence of the General Council at *Vienna*, consisting of four hundred Bishops, in the year 1311. at the earnest instigation of *Philip* the fair, King of *France*, they were condemned to be burnt, and their whole Order, (after it had stood 200 years) utterly extinguished for ever.

Deut. 32. 15.

There are some Authors who think they were unjustly proceeded with in such rigour. But *Papa Clemens* 5. in *Bulla condemnatoria ordinis edicit clausulam. Quanquam de jure non possumus, tamen ex plenitudine potestatis dictum ordinem reprobamus.* Bin. ex Thoma Walsingham.

Yet, as if it were possible for ought under Heaven to be more vile than the forementioned enormities, they tell us they could present us with more dangerous and more pestilent Sects than these: namely, the authors and abettors of that everlasting Gospel which was set on foot by the *Benedictines* and *Franciscans*, about the year 1255. whereof our *Chaucer* thus:

Geffr. Chaucer in the Rom. of the Rose, fol. 163.

For they through wicked invention,
In the year of the Incarnation
A thousand and two hundred year,
Five and fifty, further ne neer,
Broughten a book with sorry grace,

To

To your ensample in common place,
That said thus; though it were fable,
This is the Gospel perdurable
That from the Holy Ghost was sent:
Well were it worthy to be brent.

This Gospel (which was so far from everlasting, that it was now long since buried in silence, for shame of the world) was the damnable Doctrine of that cursed Calabrian Abbot, *Joachim* (a Monk of the order of Saint *Benedict*) which *Pratolus* in favour of the Author (as willing to smother) minces with the name of fables only; but such fables they were, as professed to destroy all Christianity; disparaging the blessed Gospel of our Lord Jesus Christ, and his sacred person no less; some particulars whereof were no other than these following; That the everlasting Gospel excells the Doctrine of Christ, That the New Testament is to be annulled; That the Gospel of Christ brings no man to a perfect state; That another Gospel, and another Priesthood was to succeed the Gospel and Priesthood of Christ; the whole drift of it being to advance the contemplative, that is the Monkish life instituted by *Benedict*, above the active set forth by Christ and his Apostles. Not to meddle with the heretical Doctrine of this unchristian Abbot concerning the Trinity, in opposition to the Orthodoxy of *Peter Lombard*; it shall suffice for the shutting up of this odious point,

Pratolus de Haeres. Tit. Joachim.

The Rejoynder of *P. Sing to Malconi ex Henric. Erphurd Chronico & Eymeric. Directer. Inquisit.*

Pratolus. Haeres. Bernard. Luxemburg. Concil. Lateran. 1. sub Innocentio Can. 2. asser.

Alphonsus à Castro, l. 3. advers. hæres. l. 3.

to tell you from *Alphonsus à Castro* of the three states of men fancied by this *Joachim*; the first, the state of the flesh, from *Adam* to Christ; the second, a middle state, betwixt flesh and spirit; from Christ to St. *Benedict*; the third, which is all spirit, from St. *Benedict* to the end of the world, and this is that state of perfection which himself with the Monks of that Order set forth to the world; This is too foul you must needs confess; but the opposites will yet tell you the worst part of the tale is still behind; and will needs perswade you that this Atheous and blasphemous whimsey did not content it self to creep into the obscure cells of Monks and Friers, but presumed to climb up to St. *Peters* Chair, and there to finde both harbour and protection; for when the Divines of *Paris* justly resenting the shame and peril of those devilish conceits, did seasonably bend their pens against them, with a zeal meet for Christians, the provoked Monks fly to the refuge of Pope *Alexander* the fourth, from whom they found such favour, that he in an extravagant of his flyes fiercely upon the French Divines, deeply censuring their Book, as pernicious and detestable; defending and praising his well-minded votaries: and yet more, advancing them to the honour of Inquisitors of hæretical pravity: damning by his Bull *Guilielm. de sancto Amore* for his invectives against those holy Orders.

Dat

Dat veniam corvis, vexat censura columbas.

The Ravens scape, the Doves must pay for all.

Moreover, they say they could tell us of the *Illuminati* of *Aragon*, of *Thomas Campanella*, of *Muria de Valentianos*, lastly, of *Poza*; and *Antonius Sanctarellus* of late (if we may believe *Alph. Vargus*) strongly abetted, the one by the great ones of *Spain*, and both by Jesuits in their foul and highly prejudicial opinions; In all which and more of the like kind, (which they say, if need were, they could produce) they doubt not to finde a meet parallel to the worst of their Quakers, and Antinomians; And for their more sober disconcordants, whose number and quality is over-aggravated (they say) by their adversaries, they think to match them at least, if not to exceed them far, in the score of Roman divisions: for which purpose, they send us to *Cornelius Mus*, the famous Bishop of *Bitonto*; who speaking of the sensible degeneration of their Divines, adds, *Hinc sexcenta, &c.* Hereupon (saith he) have risen up six hundred Sects, Thomists, Scotists, Occhamists, Albertists, Egidians, Alexandrists, &c. Or if this will seem to be but a phrase of Oratory; they stick not to tell us of three hundred several contradictions of Opinions amongst their Divines confessed, and reckoned up, on several

Corne. Mus. in Rom. 6.

ſeveral occaſions by Cardinal *Bellarmine* himſelf in the ſpecialties of the Controverſies handled by him; wherein not a few are of very high importance; which may perhaps be one reaſon why thoſe volumes of his are not ſo vendible at *Rome*, as in *Pauls* Church-yard; Neither is there any one point of difference betwixt us and them, wherein they do not differ amongſt themſelves: Only herein (they ſay) is the difference; The Romaniſts have had the care and opportunity to quench that fire in the gleeds, which our neglect or other diverſions of authority, hath ſuffered to grow into a flame. Beſides theſe doctrinal quarrels amongſt the members, they tell us of the real quarrels betwixt the pretended heads of the *Romiſh* Church; naming (if need be) the ſeveral ſchiſms that have faln out amongſt them (ſometimes two, ſometimes three Popes at once) continuing for forty or fifty years together; So as ſcarce any man, unleſs by revelation (as *Gerſon* himſelf profeſſeth) could ſay, This is *Peters* ſucceſſor.

But (ſay they in the ſecond place) yield we that there is calmer weather, and more viſible peace at *Rome* than in other Regions of the world, this argues no whit at all the better ſtate of their cauſe; ſince it proceeds only from the unjuſt principles of their Tyranny. For firſt, to be ſure to keep their people from fighting, they keep them alwaies blind-fold, not ſuffering them to have

any

any glimpse of light either from Scriptures, or Conferences, or their own Authors: *Andreas Carolostadius* was a Doctor of eight years standing ere he read the Bible: and what courses are taken to restrain Laycks from reading of that perilous Book, hath been in part intimated already: Under no less penalty are they kept from agitating any controversie of Religion in private discourse, even though they be learned, and able to rule those edge-tools, and upon the same account those Catholick Authors, which do but relate the Opinions and Arguments of Protestants (though with the strongest confutation) are not suffered to be exposed to publick sale; on the same ground also it is, that all Translations of the Council of *Trent* into French and other languages are absolutely forbidden.

Luther. *Serm. Conviv.*

Sir *Edw. Sands* his relation.

Secondly, The extream cruelty of the Inquisition, is such as inforces silence amongst all those that live under the Roman subjection: and makes them according to the Counsel which *Alberto Scipioni* an old Roman Courtier gave to Sir *Henry Wotton*, to keep *Gli pensieri stretti*, which is ingenuously confessed by the Archbishop of *Spalata*: telling *Suarez*, that divers Sects of the Romanists would fly out, (*nisi illos ignis & securis in officio detinerent*) if Fire and the Ax did not keep them in compass: It is not therefore out of pure good will, but out of stark fear that *Rome* is unanimous; since we upon sure

Congregat. Concil. 2. Junii 1629. Gavant. Tit. Conc. Trid.

Sir *H. Wotton* Letter to *Anonymus.*

sure intelligence know that there are many thousands both in *Spain* and in *Rome* it self, that dare only with *Nicodemus* come to Christ by night, whose hearts are Evangelical, whiles their faces are Pontifician.

Lastly, They would fain bear us down, that if there be lamentable breaches in the Church of God, we may thank them for it: for would ye (say they) have yielded (when there was just complaint of the abuses and errours crept into the Church, and the store of Tares sown in Gods field while the Husbandmen slept) to have had timely remedies applied, by a free and General Council, the whole Christian world had been happily unanimous; whereas now, by your guilty averseness from that soveraign means of cure, out of a stomachful, and proud unwillingness to forget any jot of your ill-acquired usurpation, the several Limbs of the Church are miserably torn from each other, and all (if their challenge could be made good) torn from the head: wherein we shall not need to appeal to any other judgement, than that of honest *Cassander*, whom two Emperours thought a meet arbiter of the differences of the Church, *Neque unquam credo, &c.* Neither had there (I verily believe (saith he) been any controversie amongst us, concerning the external unity of the Church, unless the Popes of *Rome* had abused this authority to a certain kind of domination, and out of their own covetousness, and ambition, had raised

raised it up beyond the bounds prescribed by Christ and his Church; thus he ingenuously, as being bribed on neither part; so as it plainly appears the Rabbets skin had come off clearly, and smoothly, if it had not stuck at the head.

Thus they plead colourably for themselves, As it is a strange cloth that will take no dye; But when all is done, the successours both of *Peter* and *Mahomet* have peace in their territories; As for the Protestant Church, there is nothing to be said to or for her, but *Return O Shulamite*, return, return; and, What will ye see in the *Shulamite?* as it were the company of two Armies. Cant. 6. 13.

FINIS.